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WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.

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COMMENTARY ON ABOLITIONISM.

CORRESPONDENCE BETWEEN GERRIT SMITH, ESQ., OF PETERBORO', N. Y., AND THE REV. WILLIAM WINANS, OF MISSISSIPPI.

From Zion's Watchman.

Letter from G. Smith, Esq. to Rev. W. Winans.

Rev. William Winans, of the state of Mississippi.

Dear Sir,—Among the letters received months ago, and unanswered, by reason of unexpected and pressing claims on my time, is a kind-hearted and interesting one from your pen.

You inform me, that "the Methodist Church have undertaken to erect a large, substantial place of worship" in New Orleans—and you invite me to share in the expense of erecting it. I have a question to put to you. Suppose I were invited to contribute to the cost of erecting a heathen temple, could I innocently comply with the request? You will promptly answer, that I am not at liberty to promote any form of idolatrous worship.

The religion of the south, as you well know, sanctions that code of laws which forbids marriage and reading—which invests hundreds of thousands of petty tyrants with the power of separating husbands from their wives—and which, by means of the whippings and various brutal treatment of parents, that it authorizes, makes such parents vile and contemptible in the eyes of their children.

The religion of the Bible, on the contrary, the religion of the true God, enjoins marriage and the searching of the Scriptures; commands husbands to dwell with their wives, and children to honor their parents. Now, I take it for granted, that the religion which is to be preached in the "place of worship" which you invite me to assist in preparing, is the religion of the south: and I put it to your candor, whether it is not, therefore, fairly to be considered as an idolatrous "place of worship?" You will, of course, admit that the religion preached at the south is not the whole of the true religion. You may not, however, be so ready to admit, that it therefore deserves to be classed with false religions, and its temples with heathen temples. Now, I do not say, that the religion of the south is as false as many religions are. I admit that it presents far more of truth than most of them do. All I insist on is, that it does not set forth the whole testimony of the God of the Bible; and that it is therefore to be numbered with false religions, and its chapels with places of idol worship. Let me add, that the true God mutilated is as certainly an idol as is any god to which the nations of the east bow down.

It grieves me to know that there are some good men at the north who continue their contributions toward sustaining the religion of the south. In a spirit of misguided fraternal and Christian feeling they yield to solicitations for aid to build southern houses of worship, and endow professorships in southern theological seminaries. They know not what they do. To such solicitations I have myself yielded. Knowing not what I did, on one occasion I put my hand in my pocket in behalf of the theological seminary at Columbia, S. C.; and now I have the pain of seeing my gift employed in propagating a slave-holding Christianity. In proof that this is the type of the Christianity of that seminary, and that its students cannot be respected, if indeed their persons can be safe, unless they manifest their friendship for slavery, I copy the following article, which was published a few months ago in the Southern Christian Herald, to allay an excitement against the northern born members of the school, which, unchecked, would not improbably have resulted in the *lynching* of the obnoxious students:—

"At present the number of students is twenty, of whom thirteen are natives of South Carolina and Georgia, five natives of the northern states, one of the western states, and one of Canada. Of the seven last mentioned, only one came to this institution from the north. But he was not sent here by abolitionists; for he is not only opposed to them in principle, and favorable to (slavery) southern institutions, but he is preparing to leave all that he holds dear in this land that he may spend his days on heathen shores. With regard to the rest, they came to us from the bosoms of southern families, from southern academies and colleges, from communities violently opposed to the schemes of abolitionists, and they came recommended either by southern presbyteries or southern men. They have never been charged with entertaining sentiments favorable to abolition, and inimical to the south. They now authorize us to contradict all the statements which have been made against them; and farther say, that they consider their present residence here, together with their former residence, in most instances for several years, in this and other parts of the south, a sufficient evidence of their friendly regard to (slavery) southern institutions."

I trust, my dear sir, that you will, after having read this letter, excuse me for not sending a contribution toward the erection of the New Orleans chapel. Much as I should be pleased to gratify the writer of so pleasant and kind a letter, as is that you have written to me; and much as I should be gratified in having my white brethren of the south suppose that I cherish toward them a generous and brotherly spirit, as strong as that which gained me their good will and praises in the days of my colonization delusion, my conscience nevertheless will not permit me to comply with your request. So far, indeed, am I from feeling at liberty to comply with it, that I am doubting whether the true God—the God of the whole Bible—the God of the poor and oppressed, is willing that I should contribute to those benevolent societies which send their agents to the south after a share of the spoils of slavery. These agents are very liable to learn and adopt the religion of the south—the religion which justifies the oppression and murder of the Saviour's poor; and some of them, not content with preaching it there, return to preach it at the north. That they preach it there is a matter of course—for to preach the whole religion of the Bible there would be not only to defeat the end of their mission to those who persevere in shutting their ears against the 58th chapter of Isaiah, the 22d chapter of Jeremiah, and numberless other portions of the Bible, and who will not give their money, save on the condition that smooth things only are prophesied to them; but to declare the whole of God's testimony south of Mason and Dixon's line, would be to expose their persons to certain destruction. James G. Birney, who, excepting the beloved sisters, Sarah and Angelina Grimke, is doing more than any other child of the south to promote its safety and best interests, accompanied me, a few weeks since, to a village, where we addressed several anti-slavery meetings. Unhappily, an agent of one of our national benevolent societies had been there a few days before, with the southern religion upon his lips. Repeatedly did I hear of his apologies for slavery, and of their unhappy influence on those, or, at least, some of those, to whom he made them.

The apostle requires us to "remember them that are in bonds as bound with them;" and if we are to remember them as bound with them ourselves, it follows, as the degree of sympathy for our children is no greater than for ourselves, that we are also to remember them as though our children were bound with them. Now, could northern men, if their own children were among the plundered ones, be as ready as they now are to send agents after southern plunder? Would they rejoice, as they now do, at the sight of the money with which those agents return laden, if the tears and blood which stain it were the tears and blood of their own children? But I forgot myself. I am writing as if my letter were to an abolitionist. That you may soon become one, and obey the command, "Open thy mouth for the dumb in the cause of all such as are appointed to destruction," is the earnest desire of your friend, GERRIT SMITH.

Peterboro', New York, Aug. 7, 1837.

Gerrit Smith, Esq.

Dear Sir,—I do not consider myself a sufficiently competent judge, in matters of courtesy, to *decide* upon the propriety, in that respect, of answering a *private* letter in the columns of a public journal. But *my* sense of what is due to a correspondent would have rendered it impossible for me to have done so unless, indeed, there occurred to me no other method of introducing to the public some truth of very great importance. And, as I cannot suppose that *you* were at any loss for a salient point in your crusade against slaveholders, I cannot reconcile your course in this matter to my views of the consideration which is due from man to man.

I regret that I was so long in seeing the answer to what you are pleased to designate my *kind-hearted and interesting letter.* It is not two weeks since it found its way to my hand; and then it appeared in the form of a *second* printed edition. I am not *surprised* that it was long in reaching me, though I regret it. The wonder is that it came at all. Papers, such as the "Friend of Man,"—pardon me for considering this title a gross *misnomer*—such papers, I say, have no general circulation in *this* country. Whatever moral influence *such* publications may exert in your country, *here* they are inoperative. And the thousands of dollars which are expended to array a moral power against slavery, are doing nothing where, as it seems to me, it can alone be made to exert an influence against it—in the south. Unless it is intended to dismember the south from the Union, by violating the pledges of the constitution on the subject, the vituperations against the slavery and slaveholders of the south, in which abolitionists are indulging themselves in the north, have, and can have no tendency to dispose those who alone have any control over the business toward the emancipation aimed at. But, to return. I regretted that I was so long in receiving your letter; and was exceedingly *surprised* that it should come in a *public* form. This was at war with all I had conceived of your disposition and character. In you I expected to find the courtesy of a Christian gentleman, and the unstooping dignity of well-taught magnanimity. But your letter *has* come; and though I, who should, in reason, have been the first, am, perhaps, the fifty-thousandth reader of it, I rejoice in being enabled by it at last to learn the result of my well-intended application to you for aid in planting the Gospel standard in the city of New Orleans.

I readily grant that you would not be obliged, nor even at liberty to assist in erecting a *heathen* temple in New Orleans; but I am not at all prepared to grant that the *religion* of the south sanctions any thing *whatever*, in the code of existing laws or in the institutions of Louisiana, which is incompatible with the doctrines or precepts of the Bible; or that "the religion preached at the south is not the *whole* of the true religion." I am myself identified with the religion of the south; and I appeal to Heaven that I have, for almost twenty-seven years, been preaching *the whole of the true religion*, to the best of my understanding. It is true, that *professors* of religion in the south may, as *professors* of religion in the north do, sometimes sanction those things which are incongruous to the pure Gospel of Christ; but this no more convicts the religion of the south than it does the religion of the north of either heathenism or imperfection. If men shall hold themselves excused from assisting in building churches, till all who profess religion are orthodox in opinion and upright in practice, they may appropriate their money otherwise till the day of doom. But I will not affect to misunderstand you. You mean to say, I suppose, that the religion of the south sanctions slavery; or at least, that it does not denounce it as criminal. It does, however, just what the Saviour and his apostles did, when they preached the whole of the true religion, in countries where slavery prevailed. It lays down and enforces the same principles, urges the same precepts, denounces the same threatenings, and presents the same inducements which those masters of the true religion did in similar circumstances. It condemns slavery as clearly and as strongly as any one or all of these ever did; and it goes no farther toward sanctioning the *abuses* of slavery than they did. It is *this* sort of religion for which a sanctuary in New Orleans is contemplated, and for aid in the providing of which I took the liberty of soliciting you; and it is, moreover, *such* a religion as this which you have assumed the responsibility of pronouncing heathenish in its character. Would you, sir, have met a requisition of St. Paul, to aid in propagating the religion which he taught in Rome, at Ephesus, or at Colosse, by such an excuse as that by which you would vindicate your refusal to contribute to the erection of a Methodist church in the city of New Orleans? And yet, I assure you, the Gospel it is intended to preach in that church, is in extenso and in detail, the same Gospel which that apostle published in those cities.

I leave the theological seminary at Columbia, S. C. to determine whether they will not refund to you, with interest, the donation which you made to that institution, and which you now regret. Were I one of its trustees, it should not be my fault if *that* source of your sorrow were not soon dried up. I shall not even pass a judgment on the propriety of the course pursued by the Southern Christian Herald, in publishing the opinions of the five northern born students of that institution, concerning slavery, with a view to quiet the angry passions of the community within which the seminary is situated, and prevent those young men from being martyrs to the abolition doctrines which they manifestly eschewed. The religion of the south is stainless of the guilt of mobbing and lynching. It would deprecate these things, though directed against the most malignant abolitionists, as sincerely as the religion of the north could. It does not appear to me, though you seem to have so supposed, that the theological seminary approved of the practice of lynching abolitionists; though they did take measures to secure those who were *not* abolitionists from all liability to being lynched *as such.*

If you mean to say that you "trust that I will see displayed in your letter reasons which justify you for not contributing toward the erection of a New Orleans chapel," you must strangely misconceive of my sincerity, or greatly underrate my understanding, poor as it may be. You assume premises which you very well know would not be conceded by any religious man in the south; and from them you conclude against the propriety of the contribution solicited, and then—(I will not characterize the proceeding)—and then you must suppose I must see reason, in what you have written, for withholding the contribution! I most certainly had no other claims on you than those created by a *bona fide* purpose of glorifying God, and advancing the interests of true religion. I presented these claims to you, as to one who had both these objects in high regard. Whether you have *sacrificed* these objects to the interests of an excited and a fanatical association—whether you have been held back from this good work by mistaken apprehensions of the religion of the south—or whether the religion of the south is itself involved in error on this subject, would, perhaps, as little become me to determine, as it becomes you to determine, as you have done, of the heathenish character, or, at least, mutilated state of the religion of the south. It is certain, however, that if the religion of the south is such as you represent it, there is a stern and tremendous obligation on you, and such as you, to send or bring the *whole* of the true religion among us. Many of us, on this supposition, are *perishing for lack of knowledge;* and the worst of it is, the Bible itself will not supply this lack to us. We cannot find the character of our religion *thus* drawn in that sacred book. We must be taught, then; and on such as you it is incumbent to teach us. Come over, then, to our Macedonia, and help us. Think not you have done enough, or, indeed, have done any thing, while your lectures against southern idolatry and heathenism are confined to northern audiences; who, though they framed our idols and forced them upon us, have themselves cast their idols to the moles and bats, content with the price of iniquity which they have treasured up, in exchange for those they have set up among us. Come, I repeat or send; that we may be taught the whole of the true religion. In this great work you cannot, certainly, fear that you will repent the delusion which so long held you in the front rank of colonization advocates, in the best days of your mental vigor! Or would it be too much mercy to us wretched idolatrous heathen, to convert us from the error of our ways, and turn us from our idols to the living God? Why waste the noble energies of mind, and other resources with which Providence has endowed you and your coadjutors, Birney and the beloved sisters, Sarah and Angelina Grimke, in lecturing those who are not involved in it, on the sin of southern idolatry? Or, perhaps I mistake the purpose of your movements. You may be training a band of missionaries for this purpose. If so, what is it intended shall be their outfit? Will they come to us with the simple Gospel? Or, may we expect that Gospel to be supported by a violated constitution, on the one hand, and by a severed union on the other? And will these carry fire and sword, as the cogent arguments by which the whole of the true religion is to be urged upon our voluntary acceptance? If not, why delay the commencement of your preaching the true religion among us in its entireness? Will the Gospel become more efficient by the delay? Or shall *we* become more disposed to receive it, at your hands, in proportion to the injury which *we think* you have attempted against us, in your denunciatory lectures at the north?

I say nothing, in this letter upon the question of the right or wrong of slavery in the abstract. Every conscientious man that holds slaves must believe that it is right, in the circumstances in which he holds them; and, till he is convinced to the contrary of this, no denunciations upon general principles, much less upon misapplied portions of the Jewish Scriptures, can convince him of sin or reform him. Many of the religious men of the south believe that, in existing circumstances, it is greatly conducive to the well being of the slaves in general, that religious men, and, especially, that the ministers of religion should be known to be slaveholders. In that character *done* can they effectually perform the important service in behalf of the slave, which your benevolence toward me has prompted you to wish I might perform, viz., "to open my mouth for the dumb." I have seen a *slaveholding* minister of the Gospel do this *effectively* in behalf of the best interests of the entire colored population of a whole state; while the whole influence exerted by the abolitionists upon the condition and prospects of slaves, is evil and *only* evil. Its effect is to rivet the fetters of slavery, and to increase the privations and hardships of the slave. You, sir, when under your "colonization delusion," did effectually as well as eloquently "open your mouth for the dumb." The burdens of the slave were sensibly lessened by the measures adopted by you and your philanthropic coadjutors in that *noblest* of human enterprises, and the shackles of many hundreds of slaves were thrown off, and those of thousands of others manifestly loosened by the eloquence of your judicious pleadings in behalf of humanity: but alas! you saw proper to change the tone of *pleading* for that of *denunciation;* and, in a moment, your influence changed sides. The prison doors which had opened at the solicitations of the advocate of colonization, closed with violence before the comminations of the abolition lecturer. The mild light of hope, which you had thrown upon the prospect of the prisoner, by your exhibition of Africa's rising sun, was exchanged for the gloom of despair, the moment you taught the black man to look for his freedom and happiness on the soil of the American continent. Did the black man of America understand the scope and bearing of the influence which your recovery from colonization delusion exerts upon his condition, he would, whether free or bond, lament that recovery as the saddest lapse in your moral character which could have acted upon him—And you, sir, if you could realize the evil influence of that change, upon the condition and prospects of the black man, would, I have no doubt, curse the hour and instrumentality of that change as heartily as Job ever cursed the hour of his birth, and the man who carried tidings of that event to his father. To me, as the sincere friend of the black man, and one placed in a position from which I can see the bearing of the influences exerted upon his condition and future prospects, the change which you consider an escape from delusion to truth—from an attitude of hostility to the interests of the black race, to one of transcendent beneficence to it, appears to be one calling for mourning, lamentation, and wo, from every friend of that people; while it, and like changes, afford occasion of exultation and triumph to the ultra slaveholder, as it tends to perpetuate the bondage of the black man, by disgusting the white man against every measure which tends, no matter how remotely, to the accomplishment of his emancipation. Men, and even whole communities, who were fast approximating the point at which they would voluntarily have unloosed the fetters of their slaves, and afforded them the opportunity of being free *indeed*, have been driven by the headlong, and, forgive me for saying it, the incendiary measures of northern abolitionists, to retrace their steps—to add strength to the chains of their bondmen. And Gerrit Smith, Esq., the far-famed philanthropist, the friend of the negro, is an agent of first-rate efficiency in accumulating these evils upon his devoted friends! If such be the operation of his kindness, may Heaven shield from his enmity!

Be assured, my dear sir, though I had hoped a contribution of from $500 to $1000 from you, for the church, whose agent I have the honor to be, my disappointment in meeting a refusal did not excite one half the regret that was occasioned by witnessing what I consider such an instance of mental alienation—for I cannot suppose your moral feelings so perverted—as that which your present course, and especially your letter to me, indicates. You, and the sober part of mankind, agreed to consider you as very much in your senses; and most agreed that you were making an excellent use of those senses, when you were a leading star in the phalanx of colonization philanthropists. You must not wonder, then, if the sober part of mankind deplore, as the hallucination of frenzy, the strenuous effort you are now making to pull down what you were so long employed in building up; and exclaim, "How is the most fine gold become dim!"

I assure you no ill-natured sentiment toward you has place in my bosom. True, the unceremonious, and, as I think, uncourteous manner in which you have dragged me before the public, and the dogmatical denunciation of the religion of a large community of Christians with whom I am associated, are, in themselves, offences of no moderate malignity: but then, as I cannot bring myself to believe that your heart was privy to any intention to give offence, I cannot be offended. Fanaticism, when sincere, though guilty of the utmost want courtesy, and even of the grossest rudeness, has claims to large indulgence from the sober thinker. When a *Shaker* said to me once, "I despise the God you worship—he is a damned God," I was not angry. I only pitied the fanaticism which drove him upon such blasphemous rudeness. And, for the same reason, you, sir, have not made me angry by pronouncing the Jehovah of southern devotions an idol, and his worshippers heathens. Most sincerely can I adopt the prayer of our blessed Saviour for his murderers,—"Father, forgive *him—he knows not what he does!*" That you may speedily recover that healthy tone of mind and feeling which once distinguished you, and be *again*, above many a blessing to Africa's unhappy race, are among the most fervent wishes of, sir, your sincere friend and well-wisher,

WILLIAM WINANS.

Centreville, Amite, Mi., Nov. 18, 1837.

ABOLITIONISM—ITS DOCTRINES, TENDENCIES AND EFFECTS.

In proposing to devote a portion of our space, in the present number of the Herald, to a consideration of the doctrines, tendency, object and effects of abolitionism, as it is now technically and generally understood, we shall speak without passion and without guile In the performance of our task we shall borrow freely from a pamphlet written by a citizen of New York, the second edition of which has reached us.*

The second article of the constitution of the American Anti Slavery Society, which was organized in 1833, in the city of New York, declares "slaveholding to be a heinous crime in the sight of God." As a commentary on this declaration, the society, in its first annual report, asserts that "the man who seizes another (his slave) in New York, and drags him into bondage, (alluding to the legal arrest of a fugitive slave under the constitution of the United States) whatever laws he may have in his favor, is to be regarded as a robber and a pirate." And again: "Slaveholding is a piracy equally atrocious with slavetrading; and if there is any difference in criminality, slaveholding is the worst of the two." In the declaration of the society it was said, "Every American citizen who retains a human being in involuntary bondage is, according to scripture, a man stealer,"

Here we see advanced "the first great principle of the society," viz., that "every American citizen," who holds a slave under any circumstances, is guilty in the sight of God, of the heinous crimes of *robbery, piracy and man stealing.*

Thus much for the strain in which the holders of slaves are stigmatized. Next there remains to be learned the light in which the obligation of the slave is regarded by abolitionists. The Philadelphia "Declaration of Sentiments" expressly asserts—

"That all those [laws] which are now in force, admitting the rights of slavery, are before God utterly null and void."

In their unmeasured and indiscriminate abuse of slaveholders, the abolitionists make no exception to cases in which it is involuntary and unavoidable. That oversight is noticed in strong terms by the author of the Appeal, who properly remarks, "that when the master is constrained to hold his slave by any power which he can neither overcome nor avoid, however much he may desire to do so, his retaining his fellow men in bondage, under such circumstances is NOT sin."

Illustrative of this *first proposition*, we have the following examples:

"1. An executor of the estate of a deceased planter whose property includes slaves, and a guardian of the orphan children of such a planter is *compelled by law* to hold those slaves, or to sell them, as the case may be, under the direction of the court, for the payment of the debts of the estate, or the fulfilment of the provisions of the will of the deceased.

2. *A slaveholder may hold a slave for no other reason than that the law of the state* ABSOLUTELY PROHIBITS *emancipation without removing from the state, and the* SLAVE RESOLUTELY REFUSING TO GO, *although offered and urged to accept his freedom.*

An infant child, born to a mother who is a slave, under either of the circumstances named, and who dies in giving birth to her offspring, becomes, by law, the slave of the owner of the mother, whose duty is to rear it as such, and the relation of slaveholder to this infant slave is *involuntary*, and "*immediate abolition*" in such a case would be brutality.

In all these and similar cases—and they exist in many thousands—the act of slaveholding is *not* sinful, because *involuntary.*

PROPOSITION II.—*The act of slaveholding is* NOT SIN, when emancipation would be *necessarily* CRUEL *and* INHUMAN.

To deny this proposition, is to maintain that cruelty and inhumanity towards our fellow creatures is required by the law of God.

Illustration under the second proposition.

Example.—Aged, decrepid, insane, blind, deaf and dumb, or *idiotic* servants, who are retained in bondage from no other motive than *benevolence*, and to emancipate whom, and send them out of the state, would be a relief to the master, but would be an act of *barbarity to the slave.* Very many such instances may be found in all the southern states, and, by law, the master is compelled to provide for them, and he bears it only as a burden and expense, which is unavoidable without inhumanity.

PROPOSITION III.—*Slaveholding is* NOT *sin, when the act of emancipation would be attended with the* FORCIBLE *separation of* HUSBANDS *from* WIVES, *and* PARENTS *from* CHILDREN, *against their will, their remonstrances, and their tears.*

To deny this proposition, is to mainttin that the most abominable feature of slavery itself—that of the violation of the marriage covenant, and the parental and filial relations—is justified and required by the law of God, when accompanied by emancipation of either of the parties.

Illustration under the third proposition.

Example.—When the slaves of different plantations are *legally married* to each other, and the husbands belong to one owner, and the wives and children to another. This is well known to be the case in many thousands of instances. The owner of one part of the family may desire to emancipate his slave, and may offer him his freedom, but, *by law*, he must leave the state. *He refuses* to leave his wife and children, and protests vehemently against being made free unless his family can be free to go with him, which in too many cases is *impossible.* In all similar examples *slaveholding is duty, and emancipation would be "heinous crime."*

These proofs and illustrations are submitted, out of *a great multitude*, in proof that the indiscriminate denunciation of the act of slaveholding *in all cases*, is itself a "heinous crime." And we have purposely omitted to name the instances so often referred to, in which slaves are bought from *purely benevolent motives*, at the importunate entreaty of the *slaves themselves*, to prevent *cruel separations* of tender ties; and the numerous examples in which slaves are held under circumstances purely *nominal*, while they are thus secured from the operation of oppressive laws, and whose gratitude to their legal owners knows no bounds, because of the liberties they enjoy, although nominally slaves.

All these, however, and many others which might be named, are examples of slaveholding in which "the act of claiming and holding property in man," *is not sin*, and in which the master is justifiable in retaining his fellow men in bondage by "the golden rule" of the Divine Redeemer, nor can he perform the act of emancipation without a violation of that rule. And, moreover, such has been the influence of Christianity upon the hearts of southern masters and mistresses, that there are thousands of them who continue to be slaveholders *for no other reason* than that they religiously believe that emancipation is impossible, without sin. They are slaveholders, and have been such for years, only because of the *necessity of the case*, and from motives of benevolence and humanity only, as in the cases just mentioned."

To prevent misconception of his own sentiments and opinions respecting slavery in general, the author of the Appeal holds the following language:

"In thus vindicating the innocent, among slaveholders, from injustice and calumny, no "*justification of slavery*," nor "*apology for its perpetuity*," is designed or attempted, although no one, in these days of excitement, can remonstrate against the *indiscriminate* anathemas of abolition agents or presses without being thus falsely accused. Nevertheless, men of reason and religion among us can surely distinguish between an attempt to prove that *slavery is right!* and an argument only designed to show that the act of slaveholding may, in *some peculiar circumstances, be duty*, and that, *in certain specified cases, emancipation would be sin*, because attended with consequences which would be cruel and inhuman. A vindication of the latter individuals, whether many or few, is essentially different from defending slavery as a system, or even slaveholding indiscriminately. So far from either, the writer is free to avow his conviction that *slavery*, as a system, is a great *political, social and moral evil* to any country, and that, in a vast proportion of examples, *slaveholding may be sin.* And that he may be explicitly understood, he is prepared to unite with all who condemn slaveholding as sin, *wherever and whenever* the master wilfully violates the law of love, by "doing unto others as he would *not* have others do unto him" under the like circumstances. In the cases cited above, and in many others, neither law, humanity, nor religion, would permit emancipation. In all such circumstances, *slaveholding is not sin* by any law, either human or divine."

On the point of *immediate abolition*, we find the following pertinent remarks:

"But before leaving this part of the subject, it may be worth while to show, that *even if their premises were true*, it does not follow that *immediate* abolition would be duty; for although slaveholding might be sin, yet there are examples among those named in which *immedate* abolition would be a still *greater sin*, as in those instances in which the laws would compel the forcible separation of husbands and wives, of parents and children, either by *selling the emancipated into perpetual bondage*, or *transporting them beyond the state.* It will not surely be pretended that a slaveholder, or any other sinner, would "bring forth fruits meet for repentance" by voluntarily plunging into greater sin. Hence, when convicted of sin on account of the circumstances under which he holds slave property, the duty of the master would be, *not immediate* emancipation, but sincerely to desire, and labor to bring about, a change of those circumstances which forbid emancipation; until which time, to continue the act of slaveholding would be his Christian duty."

The tendency and results of the measures of the Anti-Slavery Society, or of abolitionism, are set forth in the Appeal in strong, but alas! we fear too true terms:

"1st. The slaves in most of our southern states have suffered an awful increase in the rigors and severities of their bondage, which resentment or timidity on the part of the masters has inflicted; and, on the plea of imaginary necessity, new and most oppressive laws have been passed, beneath which the millions of our enslaved countrymen are now groaning. Hence slavery itself is a tenfold more bitter and grievous lot than it was five years since.

2d. The free colored people, who had become every where objects of public sympathy, and for whom the kindest feelings were becoming prevalent among the better classes of the whites in almost every part of our country, are now laboring under disabilities and embarrassments, amounting in some of the free states to cruel proscription and banishment. The prevailing prejudice against color has been increased a hundred fold where it was before apparent, and it has been created where before it was not discoverable, and recreated where it had been supplanted by better influences. So that the free people of color, as well as the slaves, have been, and continue to be, suffering new and intolerable evils, brought upon them by the measures of their pseudo-friends.

3d. The American Colonization Society. [illegible] tion of.

U. S. Gazette.

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* An Appeal to the Reason and Religion of American Christians, against the American Anti-Slavery Society.

without directly interfering with the slave question, was silently and surely awakening universal sympathy in behalf of the whole African race, elevating the free, and mitigating the rigors of bondage, where it failed to effect emancipation, has been hindered in its work of unmixed philanthropy, and temporarily obstructed in its progress, especially in the south, where it was rapidly gaining the public confidence. The measures of the American Anti-Slavery Society have, by their imprudence and violence, provoked *some* of the southern states, or "frightened them from their propriety," so that they will not allow *any individual or society* to agitate the subject of slavery or emancipation within their borders.

4th. The important and desirable subject of the "abolition of slavery and the slavetrade in the District of Columbia," for which real philanthropists were laboring within the "ten miles square," as well as in the adjacent and interested states of Maryland and Virginia, and which was every year gaining increased prospects of success, has been delayed for half a century, if not utterly and for ever defeated, by the American Anti-Slavery Society. They took the management of the subject out of the hands of the wise and good men who were zealously and prudently conducting it to its consummation, and the hostility felt against these abolitionists has been transferred to this good object, and the hopes of its faithful friends, both in and out of Congress, have been thus overthrown. Witness the attitude now taken both by Virginia and Maryland, by which the District was ceded to the government—the determined resistance now made by the citizens of the District—and the late action in the Senate of the United States, as well as in the House of Representatives at Washington—all of which are the result of the measures of the American Anti-Slavery Society. If the "tree is to be known by its fruits," we have here a just criterion of the principles and measures of that society.

5th. The great cause of emancipation, around which the friends of humanity among the statesmen and philanthropists of this nation have fondly lingered, both living and dying, has received a shock, by which the hopes of benevolence have been prostrated, and the progress of *gradual* abolition itself been almost entirely arrested. Those of the slave states which were engaged in devising and executing plans for the gradual and entire removal of slavery from their limits, have been constrained to pause in their humane efforts, and array themselves in resistance to the ruinous measures of the American Anti-Slavery Society; while those southern states who were watching the progress of gradual emancipation with impatience and distrust, and buckling on their armor to resist it, have been strengthened and assisted in their opposition to universal freedom by the rash and impetuous schemes of these modern abolitionists. But for this, they had been obliged to war against the growing humanity of the nation, and contend against the moral power of the civilized world, arrayed as it was in one unbroken phalanx against slavery wherever it exists. But, alas for the enslaved! the mad measures of misguided friends, claiming to be "anti-slavery," distinctively and exclusively—the outcry for immediate, instant abolition—the fulmination of anathemas, and bitter reviling by the indiscriminate application of abusive epithets, have given countenance to the alleged necessity for oppressive laws, prohibiting emancipation and perpetuating slavery, and repelled from the ranks of laborers in the cause of emancipation multitudes of men whose wisdom, prudence, weight of character, and philanthropy, render their co-operation all-important for success. While clamorously "opening their mouths for the dumb," they have shut the mouths of those who were pleading with trumpet-tongued and spirit-stirring eloquence in behalf of gradual, peacable, and entire emancipation, and who had already succeeded in shaking the mighty pillars on which the edifice of slavery stood. They have been silenced, and obliged to retire from the conflict, until modern abolitionism shall burn out with the intensity of its own fires. Meanwhile, such true friends of the enslaved, while they weep over the cruel infatuation of these furious fanatics, must wait for a better time, a more favorable period than the present, if haply they may resume their labors under more promising auspices. Thus has the great and glorious cause of emancipation been postponed for a century by the vehemence and folly of the American Anti-Slavery Society.

6th. The aspect of the foreign African slavetrade, against which the civilized and Christian world are professedly combined, is one at the present hour truly revolting to humanity. The experience and observation of the world has proved to demonstration that neither fleets nor armies can avail for the suppression of the slavetrade upon the coast of Africa; and, notwithstanding the vigilance and zeal which has been put forth by Great Britain and other maratime powers, it is an established and acknowledged truth that this horrible traffic is still carried on with all the enormities which have ever characterized it, and to an extent which is truly deplorable. And it will not be denied that the only effectual check it has received on any part of the coast is derived from the location of the colonial settlements on the western borders of Africa. The testimony of friends and enemies have united to award this merit to the American Colonization Society; and just so far as the influence and power of the American colonies has extended over the coast, has there been a full and final stop put to the slave traffic. That these colonies have not been strengthened and multiplied to an extent covering many hundreds of miles on the coast, and thus the intercourse between slave ships and the native kings from the interior, with their thousands of captives utterly cut off, is owing more to the American Anti-Slavery Society than to all other causes combined. While professing exclusive anti-slavery principles, and ever boasting of their friendship to the whole African race, they have assumed the fearful responsibility of hindering and obstructing the only successful instrumentality which can ever put a stop to this iniquitous and high-handed traffic in the hapless children of Africa.

7th. Another result of the American Anti-Slavery Society, a legitimate consequence of its measures, has been apparent in various parts of our country in the growing spirit of lawlessness and misrule, of contempt for the public authorities, and a disposition to effect by violence what cannot be obtained by law. For although popular violence had occasionally occurred in our country, under some great provocation, yet it is only within the last four or five years that tumult, riot, and mobbing, have become the order of the day. The first impulse was given to this spirit by the attempt made by the American Anti-Slavery Society to seat the whites and blacks promiscuously in Chatham street Chapel, New York, at their anniversary meeting. The next, by their sanction being given to the forcible rescue of fugitive slaves detained by authority of law, which being itself a glaring example of mob-law, as might be expected, provoked similar outrages. The subsequent deeds of violence known as the abolition mobs, and which so deeply disgraced this city, however disgraceful in themselves and incapable of palliation, were, nevertheless, the fruits of the denunciatory language and violent measures of the society and its friends. And the same may be said of the mobs at the north and the south, which have since been so justly reprehended. They have been accompanied by circumstances of enormity which never before attended upon mobs in the history of this country. Indeed, no example can be named in which different and distant communities in any part of this land have been simultaneously aroused to riotous violence by any of the private or public, political or religious quarrels, which have occurred under our government. Much less has any semblance of justification been given to the plea that "the liberty of speech," or "the liberty of the press," or "the sanctity of the public mails," have been seriously invaded, until these outrages. Even the churches and the ministers of religion have been visited with mob vengeance for the first time in this republic. So general and frequent has the destruction of public and private property by lawless mobs become during a few years past, that wise and good men have become alarmed, lest universal anarchy is about to annihilate our government of laws.

But why is it that the desolating prevalence of these mischiefs has spread over the land, with the swiftness of an epidemic, within four or five years past? To what other cause can they be rationally attributed other than the new and unheard-of violence of the measures of abolitionism? When anti-slavery societies, conventions, or orators, publicly proclaim war against the constitution of the United States, by calling it a "*compact fit only for devils to make!*" and declare our "*Union to be a partnership in sin!*" and denounce "*all those laws to be, before God, null and void!*" which stand in their way; what can we expect, as the influence of such an example, other than lawless outbreakings upon the public peace? When churches are desecrated by the repetition of public anathemas against southern men, and the application of the epithets of "robbers, man-stealers, pirates, and villains," to any portion of our fellow citizens, by professed ministers of the Gospel, what may we look for but tumult and riot with such provocation? Nor need we marvel if both such ministers and churches suffer beneath the popular phrenzy. That such measures have been followed by such results within the last few years, are facts which can neither be denied nor gainsayed; and as they never before occurred in similar number or enormity, the inference among men of reason and religion is unavoidable, that they are the legitimate results of the American Anti-Slavery Society.

The American Anti-Slavery Society officially sanctions the forcible rescue of fugitive slaves from the officers of justice, while they are detained under due process of law. They organize combinations for this purpose, as well as for clandestinely concealing and abducting into Canada or elsewhere fugitive slaves, knowing them to be such, and publicly glory in their success in these lawless acts of "kidnapping and manstealing," in defiance of the constitution of the United States and our own laws. They thus give the weight and provocation of their own example to the prevalence of mob law, unless it be pretended that to *mob a slaveholder is innocent*, and to *mob an abolitionist is "heinous crime."* For if it be right to deprive a slaveholder of his legal rights by *Lynch law*, either by force or stratagem, on the plea that the laws are unjust or inefficient, will not the same argument be urged with equal justice by the defenders and apologists for mobs, who uniformly allege the same reasons? This is the code of *Judge Lynch;* and the most flagrant examples of inflicting summary punishment by mob violence, of which the abolitionists so justly complain, are capable of vindication only on the same pretext by which abolitionism can be justified in the forcible rescue of fugitive slaves, or the clandestine assistance rendered in concealing or abducting them from their lawful owners. It is in vain to allege the existence of inefficient laws or bad laws, as a justifiable pretext for *taking the law into our own hands*, for all such acts, by whomsoever performed, are examples of *lynching*, and deserve equal execration, infamy, and punishment. It should never be forgotten, that when any combination of men attempt thus to *take the law into their own hands* for the purpose of effecting *any object* which they *cannot effect by law*, such combination is A MOB, to all intents and purposes; since even bad laws are to be endured until they can be altered in a constitutional way, else we no longer live under a government of laws. But the American Anti-Slavery Society justify both *nullification and lynching*, as we have seen, when it is on their side of the controversy, and only reprobate mobs when their vengeance is directed against themselves. It is thus that the spirit of mob violence has become so rife in the land, all parties perverting and abusing the maxim so often repeated as a plea for mobs—"*Resistance to tyrants is obedience to God.*" The American Anti-Slavery Society use this motto in behalf of their mobs, and are, therefore, justly accountable for the influence of their potent example, whenever, as in New York, such mobs create mobs—for "*like begets like.*"

8th. The aspect of the Senate of the United States and House of Representatives, at Washington, as well as that of the legislatures of many of the states, has essentially changed within the same number of years. A disinterested spectator of the business of public legislation among us within the last five years, would be struck with the increased temper and passion exhibited by our greatest men, especially when the slave question, in any form, is presented for consideration. Who ever heard complaints made in this nation, that the "right of petition" was invaded or endangered, except by these abolitionists? At first, when they sent their respectful memorials to the congress, they were quietly laid on the table, and no excitement resulted. Failing in producing agitation, petititions are sent, signed by women, by children, by white and colored people; and at length a petition from slaves came before congress, and now the excitement sought after begins. Year after year, another and another exciting topic connected with the slave question in the district, in the territories, and in Texas, are urged upon congress, signed by whites and blacks, male and female, and even the children of the Sabbath schools, until the tables are deluged with such petitions. And now that the American Anti-Slavery Society has succeeded in embarrassing the legislation of the country, by producing a morbid sensibility on the slave question among the southern members, those who suppose that the very existence of the Union would be endangered by the discussion of this subject, at the present juncture, by reason of the excited state of many of the members, have concurred in laying on the table all such petitions, without any other action whatever. This measure, however ill-advised and reprehensible, is nevertheless a peace-measure in its design, and those who voted for it deserve not the reviling epithet of "dough-faces," which has been bestowed upon them. For, bad as it is, the cause is not any disaffection to the "right of petition," which all acknowledge and revere, but it is a summary process for defeating the measures of the American Anti-Slavery Society. And the congress of the United States has the same right to declare "all those laws" which secure the "right of petion," to be "before God null and void," as these abolitionists have to proclaim that certain other laws, which they condemn, are "null and void." The truth is, that both are radically wrong and indefensible. But this and every other violent measure, both in and out of congress, owe their origin to the phrenzy of modern abolitionism, for which the American Anti-Slavery Society is justly responsible.

9th. The unnumbered and intolerable mischiefs which many of the Christian churches have endured, and are now suffering, as the result of the principles and measures of the American Anti-Slavery Society, may now be glanced at, although no pen can adequately portray them. Witness the hostile array in which the professors of the same Christianity, and the members of the same denomination, are placed against each other, by the organization of anti-slavery societies *in every church* in which they can find persons willing to fill the necessary offices. See the strife and discord among brethren, which the formation of these societies in any church never fails to excite. The minister refuses to read their notices, and he must be reported as a "priestly despot, or popish inquisitor." The trustees decline opening the church for their meetings, and they must be published by name, as "petty tyrants, or dough faces." Every time the members pray in public, they must place special emphasis on the *slaves* of the south, often making this the burden of their prayer, and call for God's mercy on all the sinners in the church who will not do likewise—as though their holy indignation would lead them, not only to curse the slaveholders, but to curse every body who will not curse them also; or, at least, say amen. Look at northern ministers and members of the same churches, excluding from the pulpits and the ordinances of Christianity, southern Christians and ministers, of evangelical experience and exemplary character, because they live in a different section, under different laws, and under circumstances which they have no power to control, whereby they sustain the character of slaveholders, even although this relation to their servants is often one of necessity, not of choice, and in many cases perpetuated from no other motives than benevolence and humanity. All such are not only placed under this proscription and disfranchisement from their ecclesiastical rights, but they are loaded with accusations of theft, robbery, piracy, man-stealing, villainy, for the "heinous crime," even when all men of reason and religion can unite with them in their appeal to earth and heaven, that, *in their circumstances*, slaveholding is a duty, and "immediate abolition, without regard to consequences," would be sin. Witness, again, the folly and impiety of some abolition churches, in extending this exclusion from the privileges of their communion, to all their northern brethren who, from any cause, decline to be *bona fide* members of the anti-slavery society; thus creating their novel creed as a test of Christian character, in lieu of the word of the living God. See, also, the exhibitions of strife, discord, evil-speaking, and all uncharitableness, which so abound in many of the professed churches of Jesus Christ, that they are justly denominated "abolition conventicles," from which the religion of "peace and good will," and "love to one another," is excommunicated. The poor people of color, who used to occupy their accustomed seats in the gallery or back part of the church, and contentedly hear and profit by the word of God, are taught that this separation from the whites is a cruel wrong, and the fruit of a wicked prejudice. And, if they do not feel it to be such, nevertheless, they are told that they ought to feel it, and they are thus persecuted by these quondam friends into discontent. They are told that they have rights to mingle in the church on terms of perfect equality in all respects, and they are not to believe in the religion of any of those ministers or people who do not consent to the change. It may be true that these colored people may never have considered it a grievance to partake of the sacrament of the Lord's Supper, after the white people had preceded them; but now they are instructed that this is an outrage upon their rights, and they are to refuse the communion, unless all distinction of colors is abandoned in the administration of the sacred rite. And these measures are urged and carried out in many of the churches, regardless of the remonstrances of the ministry and official members, who deprecate the innovation on established usage, from an intelligent view of the evil consequences. Thus are divisions, dissensions, and schism, produced in numerous churches—the parties on either side are placed in hostile attitude to each other, until by agitation, and often tumult among the membership, the partisans of one or the other obtain a majority in favor of their views, sufficiently strong to carry their project. Meanwhile, the cause of Christ, the interests of his kingdom, and the salvation of souls, must all be postponed, as subordinate to the decision of the question whether the colored people should sit near the door, or near the pulpit—up-stairs or down-stairs; and this, too, when the few colored persons who attend the church are contented and happy in their location and privileges, and desirous of no change. These and a thousand other and still more deplorable evils, have been brought upon the ministry and churches in our land, by the American Anti-Slavery Society, and its auxiliaries, presses, agents, and members, all these being enlisted in the work of agitation in the church, as well as the state."

Under the declaration of the Society already quoted, *that all these laws which are now in force, admitting the right of slavery, are before God utterly null and void*, its members are of course prepared not only to give their countenance and aid to induce slaves to runaway from their masters, but also to rescue fugitive slaves from the officers of justice, while they are detained under due process of law. The mischievous tendency of such a doctrine and practice under it is obvious. If the Constitution of these United States be declared to be "a compact fit only for devils to make," it is not only allowable, but praiseworthy to nullify it, and to set at defiance the laws framed under it. The abolitionists may argue that it is only faulty in one particular, and that they will cheerfully comply with its provisions in other respects. But an example of contempt for the constitution and laws is soon followed by other persons and parties in reference to other points than these contemplated by the abolitionists. These latter proclaim aloud the utter iniquity of the tenure by which so many of their southern fellow-citizens hold property. They follow out a course of conduct, in their speeches, writings, and conversations, and in their construction of certain church ordinances, directly calculated, both to the withdrawal of this property, the entire ruin of estates, and the imminent danger of loss of life by massacre, and servile and civil war.

Can these same abolitionists be surprised that their southern fellow citizens should, also, in imitation of them, fall back upon what they conceive to be first principles, defence of person and property, and loudly assert their independance of all counsel and control in matters so nearly concerning their lives, and the lives of their wives and children. Can abolitionists wonder that their own doctrine of contempt for the constitution and laws, should be carried out after their own fashion, and so construed by some of their northern neighbors, as to justify mobs and destruction of property, and even loss of life itself. This practical construction of the constitution is in perfect keeping with that of the abolitionists. Its workings are, it is true, somewhat different from what they intended or desired, but not from what any set of men of common prudence must have foreseen.

On the Anti-Slavery Society, then, is directly chargeable the breaches of law, the passion, the violence and popular tumults from which some of its own members have suffered. Whilst professing peace, it incites to and justifies homicide, as in the case of the unfortunate Lovejoy. He, who fell fighting with arms in his hands, is declared by the American Anti-Slavery Society, to be "*the first martyr in the holy cause of abolitionism*," and it praises God "for the noble sentiments which he avowed, and the devotedness with which he offered himself on the altar of human rights." If martyrdom and devotedness on the altar of human rights, in the modern version, means fighting unto death in defence of unalienable rights, it is surely no strained corollary from this proposition, that slaves have the same right, and are entitled to the same fame of martyrdom in fighting against their masters.

If the laws made in reference to the relations between master and slave, "are before God utterly null and void;" if every slave has now a perfect moral right to act just as he might act if these laws did not exist; if it is commendable in northern men to assist them by combined action, in "taking their unalienable rights," and if the practice of fighting in defence of rights is approved, who does not see that the way is prepared for shedding rivers of blood? If the doctrines are true, continues the New York Observer, from which we now quote, the slave has, notwithstanding the laws, as good a right to the immediate enjoyment of perfect liberty, and as good a right to take arms in defence of it, as Lovejoy had; and if he should resolve to do it, he would have as good a claim on the sympathy, the approbation, the pecuniary and physical co-operation of abolitionists, as Lovejoy had. As much might be said as in the case of Lovejoy, of the importance of the rights and sacredness of the principles for which the slave would be contending, and of the duty of defending them, even at the expense of life, on the ground where they are attacked, instead of retiring "to some more genial spot."

Abolitionism presents itself under another unpleasant, it may be called alarming aspect,—foreign interference. The re-organization of the British Anti-Slavery Society, with the avowed and chief purpose of acting on the institution of slavery in the United States; the mission to this country soon after of the notorious Thompson, who impudently boasted that he would knock away the four props of slavery as he termed them, viz. the Episcopal, the Presbyterian, the Methodist, and the Baptist Churches; the virulent abuse by O'Connell, echoing the language and strain of Garrison in England, of slaveholders,—the direct instigation by English writers to abolitionists, to press on in their passionate and virulent course, are well calculated to alarm every patriotic citizen for the peace and welfare of his country, which are thus menaced by fanatics at home, leagued with designing adventurers and hypocritical politicians abroad.

The impertinence, to use a mild word, of British interference in our domestic institutions and the national constitution by which they are secured and regulated, is the more extraordinary, when we consider the vast field open for the combined efforts of British statesmen, politicians, and philanthropists of all denominations, at home or within the possessions of the crown. The problem of emancipation in the West India Islands is far from being solved. The gradual deterioration of India under British rule, by the injury inflicted on the agricultural interest, and yet the retention of old abuses, cruel and superstitious observances, and above all of slavery, are circumstances well calculated to arouse the sensibilities and fix the attention of all the reformers, mouthers of philanthropy and Billingsgate spouters, to the exclusion of their meddling with American institutions and abuses. It will have been seen by the readers of a portion of Mr. Malcom's Journal inserted in the last Herald, that there are about ten millions of slaves in British India—a mote this which it really seems worth while for their Lushingtons, their O'Connells, and the crowd of minor folks to take out of the eye of Britannia, before they display such powers of microscopic vision in detecting and emblazoning some cross lines on our own Columbia.

The following is an example of the kind of interference which we are now deprecating. It is part of a letter from a certain Edward Grub, dated Sept. 21, Preston, and inserted under the head of "Pleasing Letter from England," in the Emancipator of Feb. 22d.

"The slave *must* and *will* be free. Go on, then, agitate and organise your societies, scatter your papers through the land, and let the indignant execration of your honest hearts reach the ears of the *man stealers*, alarm the pirates and make them abandon their traffic in blood, in human souls. The subject of slavery suffers in no essential particulars (except the magnitude of evil) from a thousand other legalised atrocities committed under the sanction of law, and to administer to the selfish and unchristian principles of these "fugitives from justice," who trample alike upon every thing just and good, that stand betweeen them and their desires."

That a crazed fellow in Preston should sit down, and write such instigations to violence and assassination and wholesale massacre of slave holders, in this country, by calling them *man stealers, pirates, traffickers in human blood, and human souls, and fugitives from justice*, sustained only by legalised atrocity, might be put down to the account of his insanity; but that these abominations should find a vehicle in an American newspaper, conducted by an American citizen, and be called "pleasing," by an American editor, may well excite surprise and alarm.

Is not such language as that of Edward Grub, and the title of "pleasing" given to it by the 'Emancipator,' too characteristic of abolitionism, and the tendency of abolition sentiments. This is not a solitary instance. It is of the same nature and coloring with a large portion of the writings in abolition papers,—in which denunciations and the most abusive epithets take the place of persuasion and reason. To faulter ever so little in their course of proscription and unmeasured reprobation, subjects the person who doubts to accusations of corrupt intention and combination. He is forthwith called a pro-slavery man, a dough-face, &c. Rumors, assertions unsubstantiated by the commonest rules of evidence are made cause for condemnation both of motive and of action. It is impossible to read two or three numbers of a regular abolition paper without being pained at the style of virulence and wholesale accusation, against those who differ from the party; and having one's feelings, whether one sides with or opposes their conclusions, irritated and unfitted for calm impartial reasoning and Christian reflection and action. In vain shall we look for relief from this coarseness of thought and style, for any better literature in the lessons of history, or of ethics and philosophy. Illustrations, tasteful, if not logical, which might be introduced to set off or enforce their positions, are neglected if not despised. The beauties of creation, the triumphant applications of science, and the aid to civilization and refinement in the useful arts, are matters with which abolitionism claims no sympathy. Agitation, anger, strife, stirring up men's minds to tumultuous thoughts, if not to tumultuous deeds, seem to be congenial with it. Denunciation of the constitution and of the laws; bitter censure of the teachers of religion who will not trumpet forth its anathemas, and severance of the churches, are its favorite exercises.

For proof of these statements we do not refer to the arguments and discourses of opponents, but to the columns of abolition papers. Now and then a faint denial of the extravagance of their contents, and of their tendency to the subversion of all laws and restraints, both civil and religious, are faintly disavowed by the milder and more conscientious abolitionists. But the editors and conductors of these papers continue to be fully and firmly sustained by the Anti-Slavery Societies, with scarcely the show of any reservation or misgiving.

Need any man with a mind whose faculties have received any thing like appropriate exercise, and whose taste has been ever so little cultivated, be surprised, that abolition papers and pamphlets should be rejected with scorn and even indignation by southern men, for the gross misstatements of fact, and fallacy of reasoning and vituperation on the main question at issue, with which they abound; nor that they should be equally rejected and condemned by northern men, for their opposition to law and order, and their solecisms in charity and the amenities of life, and their want of the common appreciation of useful knowledge and literary refinement. Discreditable alike to ethics, literature and taste, is the dress in which abolitionism is arrayed. Its startling deformity is not even concealed, and they who should now become its admirers and followers, cannot complain of being deceived by appearances and smooth speech.

COLONIZATION.

For the Colonization Herald.

LIBERIA AS IT IS.

It is now SIXTEEN YEARS since the first settlement in Liberia was established, on Cape Mesurado. In 1821 the American Colonization Society purchased a part of the Island of Sherboro, distant about 120 miles from Cape Mesurado, and during that year and the following a vigorous, but ineffectual effort was made to plant a colony there. The treachery of the natives, the insalubrity of the climate, and a series of melancholy disasters finally compelled its abandonment, and the society directed its attention to the more eligible scite mentioned above; where, in 1822, after a protracted negotiation, a purchase was made, and a feeble band of emigrants took possession.

As my object at present is not to trace the progress of the colony through its various fortunes, I shall reserve for another article an account of the early trials and difficulties, as well as the manly daring and heroic achievements with which its history is fraught, and come at once to the bright picture of its present condition and prospects. Liberia (stretching along 300 miles of the coast, and extending from 10 to 40 miles inland) now numbers FOUR separate colonies, viz:

MONROVIA, established by the American Colonization Society, including the towns of *Monrovia, New Georgia, Caldwell, Millsburgh*, and *Marshall*—

BASSA COVE, established by the United Colonization Societies of New York and Pennsylvania. This colony includes *Bassa Cove* and *Edina*. The latter village was founded by the American Colonization Society, and lately ceded to the United Societies—

GREENVILLE, established by the Mississippi and Louisiana Colonization Societies, at SINOU—

MARYLAND, established by the Maryland Colonization Society at *Cape Palmas*.

In the NINE VILLAGES enumerated above, there is a population of about 5000*—all of course colored persons—of which THREE THOUSAND FIVE HUNDRED are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn "Merica fash," and make themselves "white men," by conforming to the habits of civilization and becoming subject to our laws.

The commerce of the colonies, though in its infancy, is already extensive. From $80,000 to $125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of the manufactures and productions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting trade, by means of small vessels built and owned by her own citizens. Not less than 12 or 15 of these, averaging from 10 to 50 tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along seven hundred miles of the coast.

The harbor of Monrovia is seldom clear of foreign vessels; more than SEVENTY of which, from the United States, England, France, Sweden, Portugal and Denmark, touch there annually.

BASSA COVE and CAPE PALMAS have both good harbors, and possess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

SINOU, too, possesses an excellent harbor, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders, it must soon become an important link in the great maritime chain of Americo-African establishments. The productions of the country, which may be raised in any quantity for exportation, are *coffee, cotton, sugar, rice, indigo, palm oil*, together with the *gums, dye-woods, ivory*, &c., which are collected from the forests.

The state of morals in the colonies is emphatically of a high order. Sabbath-breaking, drunkenness, profanity, and quarrelling are vices almost unknown in Liberia. A temperance society formed in 1834 numbered in a few weeks after its organization 500 members; at that time more than one-fifth of the whole population.

At BASSA COVE and CAPE PALMAS, the sale and use of ardent spirits are forbidden by law. In the other colonies the ban of public opinion so effectually prohibits dram drinking that no respectable person would dare indulge an appetite so disreputable.

There are EIGHTEEN CHURCHES in Liberia, viz: at Monrovia 4, New Georgia 2, Caldwell 2, Millsburgh 2, Edina 2, Bassa Cove 3, Marshall 1, Cape Palmas 2. Of these, 8 are Baptist, 6 Methodist, 3 Presbyterian, and 1 Episcopalian.

As there are FORTY CLERGYMEN in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are weekly held in many of the native villages.

Seven hundred of the colonists, or one-fifth of the whole population, are professed Christians, in good standing with the several churches with which they are connected. As might be expected, where so large a proportion of the people is pious, the general tone of society is religious. No where is the Sabbath more strictly observed, or the places of worship better attended. Sunday schools and Bible classes are established generally in the churches, into which, in many cases, the native children are gathered with those of the colonists.

There are ten week-day schools in all the settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. A laudable thirst for knowledge pervades the community, and a great desire is expressed for an academic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single handed.

In some places, as at BASSA COVE, literary societies are formed for mutual improvement, much on the plan of village lyceums in this country.

At Bassa Cove and Monrovia there are public libraries for the use of the people. The one at the former place numbers 1200 or 1500 volumes.

A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor, a colored man.

There are at present 25 or 30 white persons connected with the various missionary and education societies, or attached to the colonies as physicians, &c. The government of Liberia is essentially republican. All the officers, except the Governor, (who is appointed by the Colonization Society) being chosen by the people. Elections are held annually in every village, and are conducted with great propriety and decorum. A vice-governor, legislative councillors, a high sheriff, constables, &c., are some of the officers elected annually. The militia is well organized and efficient. The officers and men exhibit a degree of enthusiasm in the performance of their duty seldom witnessed elsewhere; and on field days their neat and orderly appearance, their thorough discipline, and the promptness and precision of their evolutions, command the admiration of every observer.

There are a number of volunteer corps, regularly uniformed and equipped. These of course are the elite of the Liberia militia; and indeed many of them would lose nothing by a comparison with our own city guards.

T. B.

* I have no means of ascertaining accurately the number of natives who reside in the colonies, but from my own observation I have no doubt it is considerably greater than I have stated it.

LETTER FROM MR. CLAY.

ASHLAND, March 27, 1837.

Gentlemen,—I received during the late session of Congress your favor of the 20th ult. My occupations incident to my station as a member of that body, precluded my answering it prior to my departure from Washington; and I now have the pleasure of replying to it.

You inform me that a charge is exultingly made against the American Colonization Society, "that from its origin, it had no *other* object in view than, by removing the free people of color, and the useless surplus of the slave population, to enhance the value and perpetuate the bondage of those retained;" and you request a communication of my views respecting this charge.

This is a very serious charge, and ought not to have been made without strong evidence. Does any such exist? and if it does, where is it to be found?

I attended the first meeting that ever assembled, within my knowledge, to consider the propriety of establishing the American Colonization Society; and I have been a member of it throughout the whole period of its existence. I can therefore, with great confidence take upon myself to affirm what are the motives of those who originated, and subsequently continued the institution. I declare that, so far from its being true that there was no other object than that above assigned for the organization of the society, it was neither the exclusive, nor principal, nor leading, nor any motive for the establishment of the society. Those who formed it, saw, in the unfortunate free persons of color in the United States, a class which while it was released from absolute bondage, had not risen, and probably never could rise, into the condition of absolute freedom—a class against whose race invincible prejudices existed, which must for ever, whilst they remained among us, prevent their enjoying all the privileges and immu-

nities of freemen. They neither believed it desirable nor practicable to amalgamate the white and the black races.

The main object of the society, therefore, was to remove the free people of color with their own consent, from a country where they never could enjoy perfect freedom, to the land of their ancestors, where no obstacle existed to their practically enjoying every right of a freeman.

Other objects, subordinate to that main one, entered into the views of those who formed, and have continued the American Colonization Society. It was hoped and believed that, after a colony should be successfully planted on the shores of Africa, and a demonstration should be thus given of the practicability of separating finally the two races in the United States, individual States and private persons might be induced, under some safe and cautious system to emancipate their slaves, and remove them to Africa.

Further—it was hoped and believed also, that colonization might be used, as a powerful means of extending civilization and christianity in Africa.

It is no objection to the society that it is recommended to the public patronage by a great variety of motives, all of which are good and humane, or at least not exceptionable.

Perhaps it may have been often urged *in argument*, by way of influencing or conciliating the slaveholder, that the removal of the free blacks from the U. States, by withdrawing a source of vice and corruption from the slaves, would be attended with good effects upon their morals and general deportment, and such I believe would, to some extent be the case. But it would be very unfair to convert an incidental argument addressed to a portion of the people of the United States in behalf of a benevolent institution, into the sole or chief object which induced the formation of that institution.

The evil which affects our country, in respect to its population, is that we find here two distinct races whose constitutions, colors, habits and prejudices render it impossible to consolidate them together. In such a state of things the separation of the two races, including both bond and free, would be desirable, if it were practicable. But the question of the transportation of the slaves belongs exclusively to the States within which they live, or to individual slaveholders. Without any direct influence with that question, the American Colonization Society has thought that the transportation of the free people of color, with their own consent, to a distant colony, was a scheme of humanity and benevolence of great magnitude on which all might fairly unite. It is true that removal from the United States of all the free persons of color would not entirely obviate the evil to which I refer; but it would greatly diminish it; and might eventually lead to the removal of many of the slaves or their descendants, with the consent of the States tolerating slavery, or the consent of the proprietors of slaves.

I would add more upon the subject of your inquiry; but I have so often publicly expressed my sentiments in regard to it, that I feel it to be unnecessary. I would refer you particularly to an address which I made to the Kentucky Colonization Society, in December 1829, which is to be found in the published proceedings of the American Colonization Society, and other periodicals.

I regret extremely the agitation of the question of immediate abolition. Without impugning the motives of those who are concerned in it—indeed with great respect for some of them, I must say in all sincerity, that I do believe it is attended with unmixed mischief. It does no good, but harm to the slave; it engenders bad feelings and prejudices between different parts of the Union, and it injures the very cause which it professes to espouse. Instead of advancing, I believe that it has thrown back to an indefinite time the cause of gradual emancipation— the only mode of getting rid of slavery that has been ever thought to be safe, prudent or wise in any of the States in which slavery now exists.

Hoping that you will excuse the delay which has occurred in my transmission of an answer to your letter, I am gentlemen,

With great respect, your ob't servant,

HENRY CLAY.

Messrs. WM. M'ELLROY and
EMMOR B. MARSH.

EMANCIPATION IN KENTUCKY.

The following letter, received by the corresponding secretary of the New York Colonization Society, from the Rev. G. W. McElroy, formerly the society's agent in Africa, but now a settled pastor in the state of Kentucky, shows the readiness of masters to liberate their slaves for colonizing.

"*Winchester*, (*Ky.*) *Feb.* 15, 1838.

"Rev. Dr. Proudfit—I received your kind letter, and have personally, and by letter, made some inquiry relative to emigrants to Africa. There are about thirty in Lexington, twenty of whom have been liberated by one gentleman, and hired out. The proceeds of their hire are to be given them as an outfit to Africa. The other ten are still in slavery, but will be released any day. There are also ten or twelve near Frankfort, and the same number near Louisville, the particulars of which I have not learned. There is also a family, consisting of twelve or fifteen, in Elizabethtown, Ky., who were liberated some time since, and who also have the means of defraying their expenses. I suppose I may venture to say that at least seventy-five, or perhaps a hundred, emigrants might be collected in this state, by the last of April, if an agent could be engaged. Whatever I can do, consistently with my other engagements, shall be done cheerfully and promptly. My best respects to the committee, and were it in my power, I would serve them and the noble cause which they have so steadily and zealously patronised, and while the great head of the church spares your life, never shall I cease to pray for you and the enterprise with which you are now identified, and which lies so near your heart."

Colonization Herald.

TERMS—TWO DOLLARS PER ANNUM, PAYABLE IN ADVANCE.

WEDNESDAY, MARCH 14, 1838.

The articles of our esteemed friends on "Slavery in Ancient Times," No. V.; and on "Slavery Among the Saxon's" are in type; but, by the press of other matter, are excluded from the present number.

THE CONTRAST.

If all dispassionate and truth-searching persons would carefully read the summary notices of abolition doings in this day's paper, and then contrast them with what colonization has done, as in part detailed, also in our columns of the present number, they would not long hesitate on which side to rank themselves, and to which cuase they should give their influence and support. The article "Liberia as it is," comes from one who has been an eye witness of what he describes, and, still more, an efficient friend of the colonists; one who by his personal services and exposures of health, has contributed his full share to produce the present promising state of things at the colony of Bassa Cove.

What has Colonization done? In Africa it has established a line of settlements along some hundreds of miles of sea coast, with the effect of a diminution and ere long final exclusion of the slave trade from that region. It has given a home to thousands of the colored race, a field for the exercise of all their rights, for a display of all the finer attributes of humanity. It has begun on the coast of Liberia the establishment of Christian institutions, and secured a home whence missionary efforts can be made through all central Africa. It has opened a peaceful and lucrative commerce through which, with accelerated ratio, the comforts, arts and elegancies of life, the sciences and the literature of the white race will be sent and diffused among the negro race, by the direct instrumentality of negro example and negro teaching by the colonists. What more has colonization done? In the United States, it has opened the inquiry among slaveholders themselves into the effects of slavery, in its religious, moral, political and economical aspects. And with inquiry has come truth—truth evinced in the emancipation of some thousands of slaves, and in an extension to many of the young of this class, of elementary education, and to many young and old of religious instruction. It has led to a friendly union of counsel and efforts among the people of the south and the people of the north; the latter willing to aid in carrying into effect measures of emancipation which the former had devised and begun. Slaves made free by their southern masters, have had the means provided for them by their northern friends for their emigration to Africa and a home and refuge against oppression in any shape, whether of law or of prejudice. Colonization, in return for its assistance in the spreading of religion and the relief of the slave and the distressed, has had the voluntary prayers and assistance of many of the churches. Thankful for Christian kindness and Christian aid from this quarter, it waits patiently for similar demonstrations from all the churches; with whose established government and stated ordinances it in no wise interferes by either complaints or threats or denunciations. Although its support is believed to be eminently in keeping with the Christian character, it is not forced on the churches as a test of pastoral efficiency and Christian standing. More and more diffusive in its salutary influences, colonization continues, even despite the sinister and malignant interference by which it was attempted to be crushed, to soften the hearts, and work on the generous sensibilities of the slave holders, by prompting them not only to emancipate their slaves, but to give them preparatory instruction, the better to fit them for their new sphere of duty in Africa. At this time, there are some thousands of slaves, either manumitted or about to be, waiting for the means of conveyance to Liberia.

What has abolitionism or its organ the Anti-Slavery Society done? The answer will be found in full under the head of the article "Abolitionism," beginning on our first page. We may briefly repeat the prominent traits here. Abolitionism has endeavored by the most persevering and ferocious opposition to cripple and break down the Colonization Societies, and to prevent emigration to Africa—wishing "seriously and *before God*" that the measures which alone can prevent and finally stop for ever the slave trade, were "annihilated from the land." Thus, whilst affecting an intense desire to break the chains of the slave here, it has done, and continues its uttermost to thwart the efforts of colonization which have been directed to the prevention of slavery and the slave trade in Africa. It has moved the angry passions of the people in all parts of the country. It has sowed dissensions in the churches. It has introduced new elements of political strife. It has aggravated to a pitch little short of actual outbreaks, sectional jealousies. It has created a fearful reaction in the sentiments of the slaveholders, whose hearts were beginning to be softened by the influence of colonization, the more diffusive spirit of the gospel, and the tendency of public opinion. It has aggravated by this reaction the state of the slave population, and increased and renewed the prejudices against the free colored people, both in the slaveholding and in the free states. It has spoken in the tones and language of passionate denunciation, and has thus provoked replies in the same strain. Its denunciations of the constitution and of the majesty of the laws have furnished the plea for breaches of law and order, sometimes to its own cost. It has produced hesitation and mistrust, if not dismay, among the real friends of the black man, who between the fierce outcries of Anti-Slavery Societies and their presses, and the angry sternness and inflexible adherence to their institution by slaveholders, know not well which way to turn themselves, and how to carry out their benevolent purposes.

Well might they doubt and despond, and be compelled to wait until the storm of contention had subsided, perhaps amidst the ruins of their country, were they deprived of the genial influence and beneficent support of colonization—the true conservative principle of the Union; the watchword to bring together the good, the humane, the disinterested, and the lovers of their species, from all parts of the country, without regard to sectional and political bias, or religious differences.

Not having been present at the Colonization meeting, at Mr. Macklin's church on Friday evening, March 2d, nor having received any regular account of it afterwards, we were ignorant at the time of writing the brief notice in our last, that Mr. Miller, one of the Society's agents, was among the speakers on that occasion.

The hybrid body, which signs itself a Colonization-abolitionist, gave a wrong direction to its letter in sending it to us. It ought to have been directed to the "Mirror of the Graces," or "*La Belle Assemblee.*" Touching the "squirting" of tobacco, we do not take upon ourselves to defend it, nor to deny that it is a dirty, unseemly, and, although sometimes done by gentlemen, an ungentlemanly practice; a nuisance, in fine, which ought to be abated, at any rate wherever persons are assembled together, in church or hall, office or drawing-room. One of the first principles of politeness, that true politeness based on Christian ethics, is to refrain from any act, or an indulgence in any habit, which, not called for by a sense of duty on our part, is positively annoying and disgusting to others.

The contrasted pictures of colonization and abolitionism which we lay before our readers in the present number of the Herald, necessarily take the place of much various matter, both original and selected, wherewith we endeavor usually to impart a varied character to the contents of its columns.

From the pages of Heeren we shall again draw freely for the excellent historical digest of "Colonization by European nations." We have already seen the steps pursued by the Spaniards and Portuguese in this matter. In an early number we will begin a notice of the origin and progress of English settlements and conquests in America and Asia.

We have on our desk quite a full and carefully written description of New Holland, but more particularly of the English colony of New South Wales; its climate, soil and productions. The actual condition and prospects of the people are also set forth with suitable distinctness. Nor has retrospective history been overlooked in our plan. We are already prepared to begin this division of our subject, by an account of the commerce, arts, manufactures and colonies of Phœnicia. Taking up the first links of colonization formed by Phœnicia and Egypt in Greece, and following those next in succession from Greece to Rome, and on from these, by the remains of learning and civilization, which they bequeathed to modern Europe, and, which were, by the latter transmitted with the added strength of Christianity to America, the circuit of the world by colonization will be shown to be on the point of completion in the settlements at Liberia in Western Africa, and the extension of their influence in christianity and civilization through central Africa to Egypt. The parent at last will receive back again with vast and important additions the stores she so long ago gave out from her lap. The deeds of the Ethiopians will then no longer be a part of doubtful or fabulous history; they will not consist in war and conquest, but in successful prosecution of all the arts of civilized life, and a cultivation of the faculties by which human nature is elevated and ennobled.

It is but seldom that we choose to listen to the din and tumult of the abolition camp, or to notice the clamors, vociferations and manifestoes of its leaders. There are occasions, however, when it seems fitting that we should hold up their doings as a warning to the quiet and the peaceful, the friends of constitution and law, the advocates for reform consistent with the lessons of Christianity and the harmony of the churches,—against hasty and intemperate conclusions on a problem necessarily complicated and difficult of solution. Abolition is a subject, which to be properly appreciated, demands a knowledge of various important topics, of which its professdly exclusive and notoriously extravagant advocates are most complacently ignorant. The innate differences and peculiarities of the different races of mankind; the impossibility of any two of these, whether the white and the black, or the black and the yellow (Mongolic,) living in the presence of each other, as it were, on a footing of perfect equality, are points of philosophical inquiry beneath the notice of our modern abolitionists.

Equally unnecessary do they deem a knowledge of the origin of slavery in these United States, the circumstances which unhappily gave it extension and force, those which prevent its abrupt termination, as well as the real state of the slave and of the means best calculated to aid in his progressive amelioration. They conjure up chimeras dire and then make the air resound with clamors at the monstrous creations of their own distorted fancies.

Abolitionists, or we should say those whose organ is the Anti-Slavery Society and its presses, profess a desire to accomplish their end by persuasion; and as a commentary on this they denounce the offending party by every epithet which implies outlawry and degradation. They hope the hearts of the masters will be softened; and in furtherance of this object use every method, by exaggeration and misrepresentation, to exasperate and to compel those who might have avoided the error to find refuge in anger. They regard their southern neighbors in the light of tyrants and heathens; and whilst, themselves, professing to feel and be instigated in their measures, by the spirit of Christianity and the lessons of scripture, they would withhold these benefits from the very parties who are in most need of them. This assertion might have seemed harsh and to be wanting in proof, had not our readers directly before them confirmation strong beyond doubt or cavil. The letter of Mr. Gerrit Smith, which together with the rejoinder of Mr. Winan, we republish in the present number of the Herald from number 2, places this part of the subject in strong and startling relief.

It is not enough to accuse southern people of deficiency in the charities of life, in the feelings not only of benevolence, but of common justice. It is not enough to accuse and denounce them for a course of perverseness in atrocious ill-doing: but they must go still further, and in a spirit of the most intense cruelty, or rather vindictiveness, withhold, and carrying out the principle, take from them, by depriving them of their churches, and making their religion as heathenish, the only means under heaven of reform and progressive amendment.

Miss Martineau asserts that religious instruction will be of no service to the slave. Mr. Smith would persuade us that churches can be of no service to the master. Gospel teaching and gospel ministry then are to be withdrawn—irreligion and its consequences are to overspread the devoted south; and as a compensation it is to be renovated and purified by immediate emancipation. Society resolved into its primitive elements, abolition logic will next try to show that the former master, unchecked and uncontrolled by religion and its ordinances, and the newly emancipated slave, godless and revengeful, as he must be without any religious restraint, would live together on the same spot or in the same region, in harmony, aiding and benefiting each other.

TESTIMONY.

Mr. Clay's letter, as explanatory of the views and intentions of the early members and the founders of the American Colonization Society, will be perused with profit. "The main object of the society," says Mr. C., "was to remove the free people of color, with their own consent, from a country where they never could enjoy perfect freedom, to the land of their ancestors, where no obstacle existed to their practically enjoying every right of a freeman."

Mr. Walter Forward, of our state, who advocates that policy which he believes to be based on Christian principles, says, in reference to the modern school abolitionists and colonization, "I am as decided a friend of abolition as they can be, but I view the scheme of colonization as the best and surest way to accomplish it. No other means appear to me to afford the slightest prospect of attaining their wishes. For, after all that can be said on this matter, the question whether the slaves of the south are to be set free or remain in bondage, must be decided by the masters of those slaves."

Similar to the above was the belief of a Madison, a Marshall, a Washington, a Monroe, a Carroll, and our venerable Bishop White.

ABOLITIONISM IS NOT THE EMANCIPATION OF SLAVES.

Doctor Fisk, in one of his letters addressed "*To the Ministers and Members in the Northern and Eastern Conferences of the Methodist Episcopal Church*," on the tendency and probable results of the doctrines and measures of modern abolitionists upon that church, makes the following pointed remarks:

"Before I proceed, however, it may be necessary to inquire, what is meant by "abolitionism?" Some are, probably, under a mistake here—or they have, at least, very vague and confused ideas on this subject—rendered more confused by the adroit and sophistical ambiguity with which those who rally under this cabalistic word, use the term. Many seem to suppose that *abolitionism* means the *abolishment of slavery*, and hence they represent all those who oppose *abolitionism*, as opposed to the abolishment of slavery. Now this would be a necessary consequence only in case that *abolitionism* and the *emancipation of slaves* were identical. But they are not identical—they are two distinct things; as may be seen by the obvious consideration:—Abolitionism *exists*—has a *present being*—but the slaves are not emancipated. *Abolitionism* exists therefore without emancipation, and must of course be *another thing*, unless it should be claimed that the *same thing* may *be* and *not be*, at the *same time*. A man therefore may oppose abolitionism *as it exists* among us, not only without a *design* to support slavery, but without supporting it *in fact*. Nay, it is a possible case, that, by opposing abolitionism as it exists at any given time, a man *may* thereby render the most effectual service to the cause of the enslaved, and to the cause of emancipation."

In a former number of the Herald we introduced a portion of a letter from Dr. Bangs, another luminary of the Methodist church, on the "Tendency of Abolitionism." Both these reverend gentlemen have, however, mainly directed their attention to the influences of this perturbating spirit equal to the deified "Discord" of old, on the ecclesiastical institutions of Methodism.

PENNSYLVANIA ABOLITIONISM.

Mr. Rawle, the author of the two letters subjoined, was for some years at the head of the Philadelphia bar, and was alike distinguished through a long life, for his urbanity, and kindness of disposition, and the purity and probity of his life. His sentiments on the vexed question of abolition may be regarded as those of the Society to which he belonged, and of which he was for so many years president; and are indicative of the intentions and wishes of the great body of the people of the State of Pennsylvania, who are not apt to be misled by speculations and fanaticism, to the neglect of obvious practical philanthropy.

How prophetic was the language of Mr. Rawle, when he says in reference to the mad schemes of then modern abolitionists; "It struck my mind that our greatest enemies could not devise a better scheme to delay, or defeat our views and wishes than this."

"I became a member of the Pennsylvania Society for promoting the Abolition of Slavery, for the relief of the negroes held in bondage, and for improving the condition of the African race—on the 6th of November, 1792.

"I was afterwards elected one of the Vice Presidents, and on the 22d of March, 1818, I became the President of it.

"The objects of this association were temperate, legitimate and correct; they were substantially confined to the limits of our own state; much individual good was done; colored people suffering by reason of fraud or unlawful violence were relieved; the pursuits of them by persons falsely claiming rights to their service, were judicially repelled; their youth were educated, and industry assisted; in sickness they were aided, and in the hour of death they were solaced and supported.

"In all this, no offence was given to the citizens of other states. Their boundaries were respected, and their laws and constitutions not attempted to be violated. A belief was entertained that an abhorrence of slavery would gradually work its way, and that it was the duty of the Society patiently to await the event.

"It was not till the year 1833, that some well-meaning men, chiefly north of our city, exhibited indications of dissatisfaction with the slow progress that had been made in the work of general emancipation. Societies were formed with the express object of producing (if possible) an immediate and total extinction of slavery throughout the United States—not by force, but by reasoning; and by endeavoring to convince the holders of slaves that their conduct was inconsistent with morality, religion, and even their own interest.

"It appeared to me, that however fair and promising in the abstract this course might be, it could not be long pursued without exciting jealousy, suspicion, and dissatisfaction, on the part of the slave holders of the southern states. Conviction was less likely to be produced than opposition. The condition of slaves was in my opinion likely to be rendered more oppressive and severe, in proportion as apprehensions arose, and that the dissemination of these principles would extend beyond the masters to the colored population in general. In short, I foresaw, exactly as it has happened, that the blind zeal which actuated so many of these respectable and well-meaning gentlemen in the north, would meet with a new counteraction; the first result of which would be to impose greater restraints upon the slaves, and the eventual effect to postpone, and not to promote an enlarged emancipation, so much the object of desire.

"It struck my mind that our greatest enemies could not devise a better scheme to delay or defeat our views and wishes than this, and I expressed my opinion without disguise to those of my friends who called and conversed with me on the subject.

"In testimony of the early formation of my opinion, I attach a copy of a letter to a friend who had promised to deliver a discourse before the Anti-Slavery Society at New York, and who had received an intimation from that quarter, that he would be resisted if he attempted so to do. He wished to know whether I would approve of his withdrawing from the task, which, (notwithstanding our close intimacy) he had assumed without any communication with me, and a concise statement of my sentiments was immediately returned to him. The event tended to verify my anticipation. He was not permitted to deliver the discourse.

"I conclude by saying, that I do not and will not relinquish the principles on which the Pennsylvania Abolition Society was founded, and has been uniformly conducted; and I trust that the members of it will never abandon its banner, nor shrink from doing all the good they can within its constitutional pale.

(Signed) W. RAWLE."

Letter from W. R. to ———, Esq.

"My dear Sir—

"The conduct and proceedings of the General Anti-Slavery Society have not met with my entire approbation. The members appear to me to be actuated by a blind and injudicious zeal, productive of measures, the effect of which will be to awaken alarm, create a determined opposition among the slave holders, and delay the progress of conscientious emancipation.

"That day—the day of general emancipation—will, I trust and believe, hereafter arrive: but I fear it will be delayed by the institution of societies so warm and so imprudent.

"June 27, 1834."

ST. DOMINGO—HAYTI.

If the language of political wisdom allied to true philanthropy could aught avail to check the mad career of those who mistake change for amelioration and revolution for reform, we might hope for good from the following, which is a conclusion of a long article in Blackwood's Magazine, on the St. Domingo Insurrection. The article itself is a review of one of the volumes of Alison's History of the French Revolution.

"We have dwelt upon this portion of the history at the greater length because we think it desirable to present at full length, to our readers, the first grand experiment of negro emancipation. Its result may be seen by comparing St. Domingo as it was with St. Domingo as it is, a change from the better to the worse, accomplished through a series of horrors the most revolting. That this should inspire any distrust of the capacities of the negroes for the enjoyment of constitutional liberty we do not believe. On the contrary, they evinced in the contest qualities which entitle them to admiration, and which may well inspire a hope, that under a proper system of training, they may be so improved as to realize the fondest hopes of the most ardent of the well wishers of their race, and enter upon a career of generous rivalry with the most favored of the white population. But it does, indeed, inspire a distrust of the ignorance and precipitancy of modern reformers; and shows very clearly that mischief and misery may be the consequences of crude and unskilful attempts to remove inveterate abuses, incalculably greater than any which such abuses could engender of themselves. In such a case *movement* is not *progress*; it is *retrogression*, and serves to precipitate a people into barbarism, not elevate them in the scale of civilization."

COLONIZATION IN MARYLAND.

One hundred and fifty colored persons have left Maryland for Africa during the year 1837. The population of "Maryland in Liberia" is now about 400. The number of slaves manumitted in Maryland during the past year, either actually or prospectively, is 204; and since the enactment of the colonization law, in December 1831, *fifteen hundred and eighty-one*. How many have the abolitionists emancipated within the same period?

COLONIZATION IN PENNSYLVANIA AND NEW YORK.

As indicative of the rapidly increasing growth of colonization in our state, and of the general adoption of colonization principles by nearly all classes of our citizens, we should like, did room allow, to give a synopsis of the labors of Mr. Pinney in the western counties, within a short period. In Washington county alone there are eighteen auxiliaries to the county society. Thirteen of these report of their consisting of more than 600 members, with an annual subscription of about eleven hundred dollars.

In Fayette and Green, an exhibition of the like favorable nature will soon be made. Mr. Pinney writes from Uniontown, "Several formerly active members of the abolition society came out to our aid, and among them the president and secretary."

Two expeditions, since the month of May last, have been sent out to Bassa Cove; one from this port, the other from Wilmington, North Carolina. The expenses of the first were in part contributed to by the New York society—the second at the joint cost of the two societies of New York and Pennsylvania.

Within that period, a vessel with emigrants has sailed from Norfolk for Monrovia, under the direction of the American Colonization Society; and another from Baltimore, for Cape Palmas, on the part of the Maryland society; and a third, somewhat earlier, for Sinou, sent by the Mississippi society.

OHIO only requires to be appealed to in order to rival her neighbor Pennsylvania.

TENNESSEE.

The best spirit in favor of colonization prevails in Tennessee, and with the aid of a suitable agent might be so directed as to lead to a large emigration from that state, in addition to the band which is now settled under the auspices of the Mississippi society at Sinou.

NORTH CAROLINA.

An eminent citizen of this state, and a distinguished friend of colonization, writes that he has no doubt that a large company of emigrants—emancipated slaves—might soon be collected for another expedition from Wilmington.

COMMERCE OF LIBERIA.

We regret our not being able to insert entire the communication of our valued correspondent "Viator," this week. In calling attention to the prospects of an extensive and lucrative commerce between western Africa and the United States, he says—"By a single voyage, a Liverpool merchant cleared £30,000 sterling. At that port alone, 12,000 tons of palm oil have been received in one year. The quantity of ivory, gold dust, camwood and other dyes, timber, drugs, gums, rice, and other valuables arriving there is immense. The timber of Africa is highly prised for ship building. Eighteen cargoes of oak, from Sierra Leone, were received in the spring of 1834, by one London house." And again—"The very supply of fresh provisions will afford to the colonists a rich revenue, so soon as vessels can be assured of constant supplies being found at your (Liberian) ports. No less than 600 sail having put into St. Helena in 1824, where the prices must be very high, judging from the circumstance that owners of a single fertile acre have realized £500 sterling each, from the sales."

Among the works which have been lately issued from the press, no one is entitled to equal consideration with the *History of the Reign of Ferdinand and Isabella, the Catholic, of Spain*, 3 *Vols.* By W. H. Prescott. Well has it been said, at the beginning of a long article on the subject by the London Literary Gazette—

"This remarkable and important work is the production of an American; and there is a singular fitness that it should be the task of one whose country was, as it were, called into existence during the very age he depicts. Mr. Prescott has chosen one of the most important periods in modern history, and one, too, which exercised the greatest control over succeeding times. The foundations of power and influence were then laid; and it is curious to note the germs of after consequences in the great occurrences of the day. It was an age of great events and of great men. Henry VII. despite of the avarice which narrowed his views, was one of the most efficient monarchs that ever held the English sceptre. The same may be said of Louis XI. who, with all his faults, pursued that wise system, which secured the then unstable materials of French power. Ferdinand was in no way behind his royal contemporaries, and added a military genius of a high order. These three monarchs set their stamp upon their time. All three were false and crafty—and of how crafty and small a kind are the intrigues that make so large a portion of the history of the period! Isabella's mind was of a far higher nature. Conscientious, benevolent, far more enlightened in her views than her husband, she is rightly termed in these pages, 'as good and generous.'"

"Too much credit cannot be given to Mr. Prescott for the manner in which he has executed his laborious and important task. No reader but will be touched by the simple manner in which he alludes to its temporary suspension. The work is, however, now complete; and the valuable history is one, without which no historical library can be complete."

It was published simultaneously in Boston and London. The copy of the American edition which we have seen, is evidence that the excellence of the typography, paper, and binding is in a measure correspondent with the intrinsic merits of the work.

FOREIGN NEWS.

Lord Durham, of radical politics, but at the same time, the proudest man in England, has been invested with the fullest powers of government, both of Upper and Lower Canada, Nova Scotia, and New Brunswick. He announced his intention in the House of Lords; that, whilst he was determined to maintain the authority of the queen in these provinces, he would know of no party, but would extend to all equal justice and equal protection.

The space occupied by documentary matter on the two subjects of abolitionism and colonization, is at the expense of our "General Summary," "Statistics," &c. Our next number will exhibit the customary variety, together with agreeable matter from literary journals, recently received from London.

THE ATHENIAN INSTITUTE AND MERCANTILE LIBRARY LECTURES.—The spacious room at the Musical Fund Hall was thrown open Tuesday evening, March 6, for the first time since its occupancy by the state convention. The brilliant lights by which it is so effectually illuminated, have never shone upon a larger or more fashionable and respectable audience than assembled last night, to listen to the learned and classical discourse delivered by the Rev. Mr. Bethune. The life of the best, wisest and most just of the heathen philosophers was portrayed in an able manner, while the doctrines which he taught and the sincerity of his belief in the existence of one great, supreme being, whose eyes the smoke of the sacrifice could not blind to the good or bad deeds of men, was shown to be intimately allied, in his holier aspirations, to that system of divine revelation which the Christian world is blessed with the clearer and more perfect conception of.

[*U. S. Gazette.*

Poetry.

THOUGHT AND DEED.

How swift and bright the Thought! but slow behind
The dull work lags, and marks the fervid mind.
Yet still the Work is good; to One alone
The wing'd and blooming phantom Thought is known;
But the pale image to earth, sea, and air,
Proclaims an unseen Spirit hovering there.

If every one's internal care
Were written on his brow,
How many would our pity share,
Who raise our envy now!

The fatal secret, when revealed,
Of every aching breast,
Would prove that only when concealed,
Their lot appears the best.

INSTITUTIONS FOR REFORMATION.

At Berlin, I visited an establishment for the reformation of youthful offenders. Here boys are placed, who have committed offences that bring them under the supervision of the police, to be instructed, and rescued from vice, instead of being hardened in iniquity by living in the common prison with old offenders. It is under the care of Dr. Kopf, a most simple-hearted, excellent old gentleman; just such an one as reminds us of the ancient Christians, who lived in the times of the persecution, simplicity and purity of the Christian church. He has been very successful in reclaiming the young offender, and many an one who would otherwise have been for ever lost, has, by the influence of this institution, been saved to himself—to his country—and to God. It is a manual labor school; and to a judicious intermingling of study and labor, religious instruction, kind treatment and necessary severity, it has owed its success. When I was there, most of the boys were employed in cutting screws for the rail road which the government was then constructing between Berlin and Leipsic; and there were but few who could not maintain themselves by their labor. As I was passing with Dr. K. from room to room, I heard some beautiful voices singing in an adjoining apartment, and on entering I found about twenty of the boys, sitting at a long table, making clothes for the establishment, and singing at their work. The Dr. enjoyed my surprise, and on going out, remarked—"I always keep these little rogues singing at their work, for while the children sing, the devil cannot come among them at all; he can only sit at our doors there and growl; but if they stop singing, in the devil comes." The Bible and the singing of religious hymns, are among the most efficient instruments which he employs for softening the hardened heart, and bringing the vicious and stubborn will to docility.

A similar establishment in the neighborhood of Hamburg, to which I was introduced by Dr. Julius, who is known to many of our citizens, afforded striking examples of the happy influence of moral and religious instruction, in reclaiming the vicious, and saving the lost. Hamburg is the largest commercial city of Germany, and its population is extremely crowded. Though it is highly distinguished for its benevolent institutions and for the hospitality and integrity of its citizens, yet the very circumstances in which it is placed, produce among the lowest class of its population, habits of degradation and beastliness, of which we have but few examples on this side of the Atlantic. The children, therefore, received into this institution, are often of the very worst and most hopeless character. Not only are their *minds* most thoroughly depraved, but their very senses and bodily organization seem to partake in the viciousness and degradation of their hearts. Their appetites are so perverted, that often times the most loathsome and disgusting substances are preferred to wholesome food. The Superintendent, Mr. Wichern, states, that though plentifully supplied with provisions, yet when first received, some of them will steal and eat soap, rancid grease that has been laid aside for the purpose of greasing shoes, and even catch May-bugs and devor them; and it is with the utmost difficulty that these disgusting habits are broken up. An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless. Not so with Mr. Wichern. He took hold with the firm hope that the moral power of the word of God is competent even to such a task. His means are prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant, steady employment, in useful labor. On one occasion, when every other means seemed to fail, he collected the children together, and read to them in the words of the New Testament, the simple narrative of the sufferings and death of Christ, with some remarks on the design and object of his mission to this world. The effect was wonderful. They burst into tears of contrition, and during the whole of that term, from June till October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of Christ is exhibited to such poor creatures, is, that *they are objects of affection*; miserable, wicked, despised as they are, yet Christ, the son of God loved them, and loved them enough to suffer and to die for them—and still loves them. The thought that *they can yet be loved*, melts the heart, and gives them hope, and is a strong incentive to reformation.

On another occasion, when considerable progress had been made in their moral education, the Superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without permission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which he had given them, and told them that till he had evidence of their sincere repentance, he could not admit them to the morning and evening religious exercises of his family. With expressions of deep regret for their sin, and with promises, entreaties and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterward, while walking in the garden, he heard youthful voices among the shrubbery; and drawing near unperceived, he found that the boys had formed themselves into little companies of seven or eight each, and met morning and evening in different retired spots in the garden, to sing, to read the Bible and pray among themselves; to ask God to forgive them the sins they had committed, and to give them strength to resist temptation in future. With such evidence of repentance he soon restored to them the privilege of attending morning and evening prayers with his family. One morning soon after, on entering his study, he found it all adorned with wreaths of the most beautiful flowers, which the boys had arranged there at early day-break, in testimony of their joy and gratitude for his kindness. Thus rapidly had these poor creatures advanced in moral feeling, religious sensibility, and good taste.

In the spring Mr. Wichern gives to each boy a patch of ground in the garden, which he is to call his own, and cultivate as he pleases. One of the boys began to erect a little hut of sticks and earth upon his plot, in which he might rest during the heat of the day, and to which he might retire when he wished to be alone. When it was all finished, it occurred to him to dedicate it to its use by religious ceremonies. Accordingly, he collected the boys together. The hut was adorned with wreaths of flowers, and a little table was placed in the centre on which lay the open Bible, ornamented in the same manner. He then read with great seriousness the 14th, 15th, and 24th verses of the 98th Psalm:

"The Lord is my strength and my song, and is become my salvation."

"The voice of rejoicing and salvation is heard in the tabernacles of the righteous."

"This is the day which the Lord hath made. We will rejoice and be glad in it."

After this, the exercises were concluded by singing and prayer. Another boy afterwards built him a hut, which was to be dedicated in a similar way; but when the boys came together, they saw in it a piece of timber which belonged to the establishment, and ascertaining that it had been taken without permission, they at once demolished the whole edifice, and restored the timber to its place. At the time of harvest, when they first entered the field to gather the potatoes, before commencing the work, they formed into a circle, and much to the surprise of the superintendent, broke out together into the harvest hymn:

"Now let us all thank God."

After singing this, they fell to work with great cheerfulness and vigor.

I mention these instances, from numerous others which might be produced, to show how much may be done in reclaiming the most hopeless youthful offenders, by a judicious application of the right means of moral influence. How short-sighted and destructive, then, is the policy which would exclude such influence from our public institutions! The same effects have been produced by houses of reformation in our own country. I would mention, as one instance, the institution of Mr. Welles, in Massachusetts.

Now, laying aside all considerations of benevolence and of religious obligation, is it not for the highest good of the State, that these minds should be withdrawn from vice, and trained up to be enlightened and useful citizens, contributing a large share to the public wealth, virtue, and happiness; rather than that they should come forward in life miserable criminals, of no use to themselves or the public, depredating on the property, and violating the rights of the industrious citizens, increasing the public burdens by their crimes, endangering the well being of society, and undermining our liberties? They can be either the one or the other, according as we choose to educate them ourselves in the right way, or leave them to be educated by the thieves and drunkards in our streets, or the convicts in our prisons. The efforts made by some foreign nations to educate this part of their population, is a good lesson for us. All the schools and houses of reformation in Prussia, do not cost the government as much as old England is obliged to expend in prisons and constables for the regulation of that part of her population, for which the government provides no schools but the hulks and the jails; and I leave it to any one to say which arrangement produces the greatest amount of public happiness.

When I was in Berlin, I went into the public prison, and visited every part of the establishment. At last I was introduced to a very large hall which was full of children, with their books and teachers, and having all the appearance of a common Prussian school room. "What," said I, "is it possible that all these children are imprisoned here for crime?" "Oh, no," said my conductor, smiling at my simplicity, "but if a parent is imprisoned for crime, and on that account his children are left destitute of the means of education, and liable to grow up in ignorance and crime, the government has them taken here, and maintained and educated for useful employment." The thought brought tears to my eyes. This was a new idea to me. I know not that it has ever been suggested in the United States; but surely it is the duty of government, as well as its highest interest, when a man is paying the penalty of his crime in a public prison, to see that his unoffending children are not left to suffer, and to inherit their father's vices. Surely it would be better for the child, and *cheaper*, as well as better for the State. Let it not be supposed that a man would go to prison for the sake of having his children taken care of, for they who go to prison usually have little regard for their children; and if they had, discipline like that of the Berlin prison would soon sicken them of such a bargain.

Where education is estimated according to its real value, people are willing to expend money for the support of schools; and if necessary, to deny themselves some physical advantages for the sake of giving their children the blessings of moral and intellectual culture. In the government of Baden, four per cent. of all the public expense is for education—they have a school with an average of two or three well qualified teachers to every three miles of territory, and every one hundred children; and that too, when the people are so poor that they can seldom afford any other food than dry barley bread, and a farmer considers it a luxury to be able to allow his family the use of butter-milk three or four times a year. In Prussia, palaces and convents are every where turned into houses of education; and accommodations originally provided for princes and bishops are not considered too good for the school-master and his pupils. But, though occupying palaces, they have no opportunity to be idle or luxurious. Hard labor and frugal living are every where the indispensable conditions to a teacher's life, and I must say that I have no particular wish that it should be otherwise; for it is only those who are willing to work hard and live frugally, that ever do much good in such a world as this.

Professor Stowe's Report.

Rural Economy.

Bread for Cattle and Horses.

Experience has proved in Sweden, that one ton of oats makes four hundred and eighty loaves, on which a horse may be better kept (at the rate of two loaves a day) for two hundred and forty days than if he had six tons or even more of raw oats. The husk of the oats remains mixed with the flour; the weight of the water used in making the dough is gained, and a great deal of water is necessary. With a given quantity of wheat flour without the husks, a quantity of bread is made for the use of man, weighing more than the raw grain with the husk. On the other hand, a less weight of bread than of oats should be given to horses, because the bread is more nourishing, especially if rye is mixed with the oats. It has been calculated in Sweden, that after all expenses have been taken into consideration, a great saving is effected by feeding the horses on bread made of oats and rye. They never give them hay without mixing it with two-thirds of chopped straw, and adding bread broken up. The better to preserve this bread, it should be made in the shape of cakes; and if it be prepared like biscuit, it will keep very long without losing its nutritive qualities.

Genesee Farmer.

Extraordinary Plant.

There is a plant inhabiting the vast prairies of North America, the ends of the leaves being armed with teeth which have the power of closing up on being irritated by any substance, as for instance, a fly; indeed, these seem to be the natural food of the plant. A French philosopher engaged in the investigation of its properties, put many of these plants in situations where they could not get any insects, and they gradually faded. He also fed some of them with beef scrapings and these plants throve well.

Sagacity of Bees.

The instinctive sagacity of the honey-bee, every farmer has had occasion to notice. A curious instance of contrivance of means, and success of ultimate ends between two swarms was seen in this town last fall. A farmer while passing an open lot in the centre of the town noticed a continued line of bees passing through the air, from one farm house to another. He followed the advance line, and came to its termination, where he found a hive that had been assailed by two foreign swarms, the one he had followed, and another diverging off in nearly an opposite direction. By some instinctive understanding between two swarms they had united their strength, and simultaneously attacked the hive; the struggle was then over; and the dead and dying bees belonging to it, lay scattered around the hive. The honey had been taken out by the conquerors, who were then carrying it to their own hives, something like fifty pounds having been removed in less than twenty-four hours. It was plain to discover that a coalition had been formed between the two swarms to attack and destroy the other, and afterwards to appropriate the honey to their own use. All this was done, but how an understanding was effected, or the stipulations were drawn up, we leave for the naturalist and curious to decipher.

Louisiana Journal.

Seed the Plough.

In the Legislature of Massachusetts, the committee on agriculture have reported a bill to the House, to encourage the production of wheat in that commonwealth. It grants a bounty of two dollars to every person who shall raise fifteen bushels of well cleansed wheat, and five cents a bushel for every bushel above fifteen busels; and to the person who shall raise the greatest quantity of wheat on one farm, (not less than five hundred bushels,) one hundred dollars. In Maine, and other eastern States, we believe they have a nearly similar enactment. The system of bounties seems to work much good; it encourages many to engage in agriculture, who otherwise, perhaps, would not. In such a vast country as ours, fast increasing in population, husbandry ought to be the principal occupation of at least two-thirds of the male inhabitants. But if trade and commerce offer greater opportunities of acquiring wealth and property, a large number of people will direct their attention to them, and the result will be in a measure the same as that which has followed the abstraction of men from agricultural pursuits for the last two or three years, viz: pressure, over-trading, and provisions at enormous prices. Bounties promote, too, the *science* of agriculture, lead farmers to inquire for the causes of certain effects, the nature of various soils, the properties of different manures, and the mode of producing the greatest quantity on the smallest space and at the cheapest rate.

MISSIONS.

Extracts from the Missionary Herald, for January 1838:

Mission at Cape Palmas.

Fair Hope.—John Leighton Wilson, Missionary, Benjamin Van Rensselaer James, printer; Mrs. Wilson.

(1 station, 1 missionary, 1 printer, and 1 female assistant missionary—otal 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in Decembe, in good health. Mrs. White became sick of a feveron the 10th January, and died on the 28th. Her husand's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that, when the fever seized upon him, on the 18th of January, he sunk at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoy excellent health, and much solid happines in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours the past year into the interior. One was thirty miles, to the chief town in the Bloboterritory; another thirty-five miles, to a town twenty miles up the Cavally river; the third, 120 miles, to Grabbo, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the long mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the interior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils one-fourth of whom are females. There are four day schools, containing one hundred pupils, taught by colored men. He has commenced printing in the Grabo language.

No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this; and the call is urgent for two or three clerical men from our southern states to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they use the cautions which experience suggests, to mitigate the violence of the constitutional changes, by which the system is accommodated to the climate.

The Bible in Ceylon.

As I was travelling in a jungle in the dead of night, which is the usual time for travelling, I heard a voice reading. I drew near the cottage, and found that the party were reading the word of God. I put aside the leaves, of which the cottage was composed, and saw the whole group, consisting of three or four generations, sitting on the ground, while a youth was reading the 14th chap. of St. John. I waited in silence to see the result; and at the conclusion, the boy began to invoke the Divine blessing on what he had read; and one of the petitions was very remarkable: he prayed that God would make lighter the ears of his grandmother. I suppose from this circumstance, that his poor relative was so deaf that she could not hear those truths which he admired himself. These instances were formerly rare, but they are now spreading over the whole land; and though I am no prophet, yet I will venture to predict, that nothing like half a century will pass, ere it be said, there are no heathen temples and no idols remaining in Ceylon.—*Rev. Mr. Fox.*

Sunday Schools in Africa, (near Port Natal.)

A Sabbath school for children was commenced soon after our brethren left. Seventy-five attended on the first Sabbath, and from 250 to 300 now regularly attend. This is superintended by Mrs. A., and is held a little after sunrise. I have an adult school at the same hour, of about 250. The children's school is opened by singing a hymn, which is first repeated by one of the boys, and prayer. Then follows an examination upon the subject of the previous Sabbath, and the recitation of hymns and passages of Scripture in English and Zulu. A few passages of Scripture are then read and explained, and the school is closed with singing. The adult school is held under a large tree near our dwelling, and is conducted much in the same manner. In both schools the questions are answered with a good deal of readiness, and in general a very good account is given of what was read and spoken the Sabbath before.—*Sunday School Journal.*

MEDICAL STATISTICS.

Proportion of Illegitimate Children.—Mr. Babbage, in his letter to the Right Honorable T. P. Courtenay, states the proportion of illegitimate to legitimate children in the under-mentioned countries to be as follows:

Country.	Illegitimate to 1000 legitimate.	Legitimate to 1 illegitimate.
France,	69.7	14.3
Kingdom of Naples	48.4	20.6
Prussia,	76.4	13.1
Westphalia,	88.1	11.4
Cities of do.	217.4	4.6
Montpelier,	91.6	10.9

The number of illegitimate children in the cities of Westphalia, though enormous, is, as we shall see, much below that in Paris. About fifty years ago, at Stockholm, Göttingen, and Leipsic, the sixth of the births was illegitimate; at Cassel the fourth; at Jena the seventh. The following view exhibits the progress of female debasement at Berlin:

Periods.	Total Births.	Illegitimate Births.	Proportion.
1789 to 1793,	26572	2,824	9 to 1
1794 to 1798,	30165	3,006	9 to 1
1799 to 1803,	31838	3,800	8 to 1
1804 to 1808,	30159	4,941	6 to 1
1819 to 1822,	26971	4,319	6 to 1
From 1789-1822	145705	18,890	7.8 to 1

The following table exhibits the state of Paris in this respect:

	Births. Legitimate.	Illegitimate.	One illegitimate birth to legitimate.
1823,	27,070	9,806	2.76
1824,	28,812	10,221	2.82
1825,	29,253	10,039	2.91
1826,	29,970	10,502	2.35
1827,	29,806	10,392	2.86
1828,	29,601	10,475	2.81
1829,	28,721	9,953	2.88
1830,	28,587	10,007	2.85
1831, *	29,530	10,378	2.83
1832,	26,283	9,237	2.84
Average,	287,633	101,010	2.84

Thus of every 28 births in Paris 10 are illegitimate. This is the most deplorable picture of libertinism which has as yet been presented in an authentic form.

Mortality.—In both sexes and in all situations, the probable life is longest about the age of five;—being 51 for women in towns and men in the country, and 48 for women in the country and men in towns. The farther we advance from this period, the shorter the probable life becomes. Thus at the age of forty it is 27 for men in the country and women in towns, and 25 for men in towns. At sixty it is from 12 to 13, and at eighty only 4.

The mean life in Belgium is 32.15 years. Considering sex and place of abode, it is as follows:

	Towns.	Country.
Men,	29 24	31.97
Women,	33.28	32.95

According to Mr. Rickman, the mean life in England is 33, being 32 for men and 34 for women. In France it is 32.2. These calculations suppose the population to be stationary, but as this is not the case they lead to erroneous results.

One-tenth of the children born dies within the first month, the mortality at this period being equal to that between 7 and 24, or between 24 and 40; or that of all who survive the age of 76. Within the first year, the number of male children is reduced by a fourth, and in cities of 10,000 only 5738 reach their fifth year.

From the facts collected by M. Villerme, it appears that the epidemics which attack all ages are most fatal to those at the two extremities of life, and that the mortality of an epidemic follows the general law of the mortality of age.

In remarking on the influence of particular years on the rate of mortality, M. Quetelet takes occasion to point out an error into which Mr. Sadler and others have fallen, in supposing that the effect of famine or war in increasing the number of deaths, should be apparent in those very years in which such famine or wars occurred. He justly remarks, that this influence will not become visible for several months or even a year after its appearance, and it may happen in the case for instance of a dearth, that the price of provisions may fall precisely at the period when the increased rate of mortality appears on the registers. This is easily explained. The effects of famine or war will not exhibit themselves immediately. A certain time must elapse before the evil results appear, and just at this moment peace and plenty may return. If the precaution be taken to include three or four years in each of the periods chosen for comparison, the result will be exactly that which might have been *a priori* come to, that the rate of mortality will be increased in proportion to the privations to which the great body of the population is exposed.

The following table exhibits at a glance the influence of seasons on mortality:

Months. 1815 to 1826.	Deaths. Towns.	Country.	Proportions. Towns.	Country.
January,	59,892	116,129	1.158	1.212
February,	56,267	114,758	1.088	1.198
March,	54,277	114,244	1.050	1.192
April,	51,818	107,264	1.003	1.120
May,	48,911	93,714	0.946	0.978
June,	46,607	84,464	0.901	0.882
July,	45,212	77,555	0.874	0.809
August,	47,032	78,802	0.910	0.822
September,	50,191	85,131	0.971	0.888
October,	51,649	89,514	0.999	0.934
November,	52,908	89,585	1.024	0.935
December,	55,631	98,705	1.076	1.030
Average,	51,700	95,822	1.000	1.000

From this it appears, that the fewest deaths take place at that period of the year when men have least to fear from the inclemency of the weather.

Development of Stature.—M. Quetelet gives numerous observations made on different classes in different countries, and by various individuals, which our limits will not permit us to quote. The results, however, of the whole, may be thus summed up in the following aphorisms:

1*st.* The limits of growth in man and woman are not the same, because the latter at birth is smaller than the former; her development is sooner completed, and her annual growth is less.

2*d.* The stature of inhabitants of towns exceeds that of inhabitants of the country at nineteen years of age, by two to three *centimetres.*†

3*d.* The growth of man does not seem to be fully terminated at the age of twenty-five.

4*th.* Individuals living in easy circumstances usually exceed the average height. Wretchedness and fatigue, diminish it.

5*th.* The successive additions to the stature of the individual from a period many months antecedent to the period of full development, diminish in amount as the age increases.

6*th.* The most rapid increase takes place immediately after birth, the growth of the child within a year being two decimetres.

7*th.* The increase diminishes in a direct ratio to the age, till the fourth or fifth year, thus during the second year it is only a half of the first, and in the third only a third.

8*th.* From the fourth or fifth year to the sixteenth, or till after puberty, the increase is nearly regular, being annually fifty-six *millemetres*, or about the twelfth of that of the fœtus during the months preceding birth.

9*th.* After puberty the increase is not so marked, being at the age from sixteen to seventeen, for *centimetres*, and in the following two years, only two and a half.

10*th.* After fifty years of age, the height both of men and women is more and more sensibly diminished, till about eighty, the diminution is about six or seven *centimetres.*

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* These numbers do not comprise 1099 and 1065 children recognized and legitimatized after their birth.

† A French *metre* is equal to 3.28 English feet, a decimetre is the tenth of a metre, the centimetre the hundredth, and a millemetre the thousandth.

SCIENCE AND THE ARTS.

Extraordinary Case of Electrical Excitement.

Dr. Hosford, of Orford, N. H., relates, in the last number of Silliman's Journal, the case of a lady in that town, who became unconsciously charged with electricity at the time of an unusual aurora borealis, on the 25th of January, 1836. This extraordinary state continued until the middle of the following May, during most of which time she was capable of giving electrical sparks to every conducting body that came within the sphere of her electrical influence. When her finger was brought within one sixteenth of an inch of a metallic body, a spark that was heard, seen and felt, passed every second. When seated, motionless, with her feet on the iron stove hearth, three or four sparks per miuute would pass to the stove notwithstanding the insulation of shoes and silk hosiery. When most favorably circumstanced, four sparks per minute, of one inch and a half, would pass from the end of her finger to a brass ball on the stove; these were quite brilliant, distinctly seen and heard in any part of a large room, and sharply felt when they passed to another person. These experiments were so often repeated that there was no doubt left of their actual occurrence. The lady had no internal evidence of this faculty, which was only manifested to her when the sparks left her. Her health had never been good, though she had seldom been confined to her bed. She had suffered much from unseated neuralgia in various parts of her system, for some months previous to her electrical developement. Her health is now better than for many years. Dr. Hosford thinks this phenomenon was not caused by the aurora alluded to, but that it was an appendage of the animal system.

Boston Med. & Sur. Journal.

The French Government will have shortly completed the extensive range of lighthouses along the coasts of the ocean and the Mediterranean. Those of the first or greatest power of light may be classed according to the extent to which they may be seen. Thus ships at sea may distinguish at the distance of six leagues the lights established at Mont de la Vierge, in front of the Port of Fécampe—on the point to the N. E. of the Island of Ushant, and on Mont Bearn, to the S. E. of the entrance into Port Vendres.—at seven leagues, those on the Point of Penmarch, in Finisterre, the Point of Saint Martin de Biarretz, in the Basses Pyrenees, and on the rock called the Planier at the entrance into the Port of Marseilles; at eight leagues, those on the New Tower on the Isle de Boes, in Finisterre; on the Plateau adjoining the Creek of Goulfar, at Belle Isle; and on the Tower of Cordouan, at the mouth of the Gironde, at nine leagues, that on Mount d'Agde, in the Aude, which stands nearly four hundred and sixteen feet above the level of the sea. The lights of the second class may be seen at a distance of between five and six leagues; those of the third class to between four and five leagues; and those of the fourth class to about three leagues.

Important Invention.

We some time since observed that a petition was brought before the City Council, asking the use of a public pump at the corner of Bond and Lancaster sts., in order to test the utility of a new apparatus for the extinguishment of fires. The projector has at length completed it, and yesterday made trial of it, before the City Councils and a number of citizens who had been invited to witness the experiment; and we learn that its performance fully met the anticipations of the inventor, and satisfied those who were present of the utility of the invention for the purpose contemplated. The invention is very simple in its construction, and may be applied, we believe, to any pump—which may be in a very few minutes converted into a fire engine. The hose is attached to the top of the pump, and in the trial yesterday, water, after passing through 600 feet of hose, was thrown in considerable volume over a two story house—this can be done as long as the pump holds out.

Baltimore Chronicle.

Ancient Coins.—An interesting discovery of some valuable silver coins of the Roman Empire from Vespasian to Commodus, including Faustina, was lately made between Oran and Tlemcen, by some Arabs employed in clearing out a fountain. The coins were twenty in number, of silver, and had been carefully inserted in an ostrich egg, which afterwards had its orifice stopped with cotton; one only of Cocceius Neva was wanting to make the series complete. M. Sol, civil intendant of Oran, fortunately heard of the discovery, and immediately purchased them. They have been forwarded to the museum at Algiers.

The Colonization Herald and General Register.

The Executive Committee on the part of the Board of Managers of the Pennsylvania Colonization Society, respectfully submits the following brief statements of its views in relation to the Colonization Herald, and would ask of philanthropists throughout the State and Union, their countenance and support.

The chief changes which it is proposed to effect in the features of the Colonization Herald will be, 1. its appearance on a larger sheet than heretofore, 2. its publication weekly, in the place of every two weeks, and 3. a greater variety in its columns.

With the subject of African Colonization is properly connected that of colonies and commerce, in general. The character, condition, recources and impulses of the people, who migrated from Phœnicia and Greece of old, and from Britain, France, Spain, Portugal and Holland in modern times, are fit themes for illustration and argument, in support of the system of colonizing Africa under American auspices. The first exposures, dangers and sufferings from emigration and its magnificent results are worthy of repeated notice and commemoration. The influence of climate on bodily and mental constitution and various circumstances modifying the health both of individuals and of communities should also be distinctly exhibited, for the instruction and guidance of all parties—those, who staying at home give counsel and money, and those others who adventure themselves and their families by emigration to the land of their fathers.

In advocating earnestly, and in a spirit of Christian frankness, freedom for the slave here, and the humanity and liberal policy of providing for him a home in Africa, Christian love to all will make us remember an existing constitutional compact and the many and great impediments to doing that immediately which the wise and the good of every party will bring about in the fulness of time. The better to enable all to appreciate this part of the subject, it will be the aim of the Committee to continue to introduce, as heretofore, into the columns of the Herald, every attainable information on the past and present state of the African race, its social and political capabilities and performances. In carrying out this design, the committee will be led to record missionary labors, and the observations and discoveries of travellers, in the interior of Africa, and the influences, actually exerted or in prospect, on the negro race proper, by the people and governments of Barbary in the north, of Egypt and Abyssinia in the east, and of the Cape of Good Hope to the south. More especially still, and with an eye of vigilant regard, will the proceedings of the colonists in Liberia, and the strenuous efforts of the friends of colonization in the United States in their favour and for their increase, be regularly recorded. The nature of the climate, and the wonderful capabilities of the soil of Liberia, tested by its already numerous products, are points which demand and will obtain a full share of attention.

In order more effectually to recommend the Herald to the favor of the members of families, it is proposed to introduce a brief summary of the leading events of the day, and also literary sketches and notices of discoveries and improvements in the useful and ornamental arts. Throughout, it will be the endeavor of the committee to make the contents of the Colonization Herald subservient not only to the advancement of the great cause, but also to good taste, pure morals and sound Christian ethics.

The Committee would say in conclusion that its confidence in the success of the present measure depends on the support of the Pennsylvania Colonization Society, and the cordial and efficient aid of the brethren in New York, and also the friends of the cause, in New Jersey as well as throughout Pennsylvania.

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